

# MORAL ESSAYS

Contain'd in several

## TREATISES

O N

Many Important DUTIES.

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Written in *French*, by

*Messieurs du Port Royal.*

Faithfully Rendred into *English*, by

A Person of Quality.

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Second Volume.

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The Second Edition.

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L O N D O N,

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# THE PREFACE.

**S**INCE 'tis always ridiculous to speak without need, even according to the advice of one of the greatest \* talkers that ever \* Cicero, was, in these very terms : It seems a piece of Justice, which those who publish Books, in some sort, owe to themselves, to let the World know, they lye under an obligation to do it ; lest they be lookt on as People, who busie themselves in telling their Sentiments on several matters of moment when there's none that desires them.

It is not hard to free my self from this reproach, as to the present publishing this piece Of the Education of a Prince ; for I can with truth aver, that I had no thoughts of making publick any of the Treatises whereof 'tis compos'd ; when I had notice from a friend, that some, having found means to Copy one of the Chiefest of them, had resolv'd to get it printed in some forraine Country.

'Tis true, that this advice, which made me look in that impression as inevitabbe, made me also more yielding to the Counsel he gave me of procuring it to be printed my self : And I thought it was better to correct certain faults I had always observed, than never taken the pains to amend, in it as

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*as some others, which this thought discover'd to me, than to suffer it thus unamended to be put into the hands of all the world.*

*But as this accident furnisht me with reasons to fear, the like might happen to some other writings of the same kind, whereof I knew Copies had been taken, and wherein there was more to be corrected: to free my self from this dread, I thought it would not be amiss to print them all at once; for though there be a considerable difference betwixt being and not being an Author in Print, and the condition of those that are not, is infinitely the better; yet there's but a very small one betwixt being the Author of a Volume a little bigger or less.*

*I do not think it necessary to particularize the reasons, which have induc'd me to write these Treatises: for since they were not made for the press, they ought onely to pass for bare and mere thoughts, wherewith it is lawful for every one to entertain either himself or his friends, provided they be warrantable and true ones. It may suffice to say in general, that they were made at several times and on several occasions; and in such circumstances, as wherein I had greatest reason to be most sensibly toucht with the thoughts I have endeavour'd to express.*

*But perhaps some will think it strange, that they are united and put forth together under the same title Of the Education of a Prince, to which they all do not seem to have any natural relation. And the truth is, I cannot deny, but that all the Treatises of the third part were made without any express regard to the Instruction of a Prince; and upon prospects quite different from that. For all this, I do not think, that with reason I can be blamed, for having  
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gather'd them together under the same title ; since they are in some sort related one to another, and that there needs no great reasons for these arbitrary unions.

It was necessary to keep the title Of the Education of a Prince, because it was that, which the Treatise bears, a surreptitious impression whereof was fear'd : and the World was to be advertis'd not to make use of an ill Copy. There was also some benefit in joyning these Tracts together, and not making them so many books a-part. The least relation therefore was sufficient to make one body of them ; and this relation is here easily found, since each Piece explicates at large some point or other that is but slightly toucht in the two first Parts.

It is also most certain, that they concern Persons of quality more than the vulgar, for the reasons there set down : and this supposed, 'tis no more a fault, but on the contrary advantageous, that these Tracts, being particularly qualifi'd and directed for the great, should nevertheless prove useful for all. 'Tis inconvenient enough, that books expos'd to be read by all, should onely be fit for some certain persons, who often are those who read them the least : Now this is a charge whereof this piece is not guilty, since the particular advantage it may bring to persons of high condition, does not at all hinder that general one which may accrue to all the World.

This is not onely true of certain pieces here, out of which 'tis evident all may draw their share of profit ; as out of those, Of Christian civility, of the danger of the discourses of Men, of the natural proofs of God, and of the immortality of the soul, of reflections on Seneca, of the necessity of not living at hazard, and guiding our selves

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by the rules of fancy : But even of those which seem most appropriated to the condition of the Great, or the Instruction of a young Prince. Every one cannot be great, but every one may desire to be so : Every one can envy those that are Great, or at least by a Philosophical pride raise himself above them. It is therefore of importance, that all should know the condition and hazards, that attend the life of Great ones ; to the end this knowledge may stifle those ambitious desires, that malignant jealousy, that presumptuous vanity which a prospect of the state of Grandeur might inspire them with ; and that it may incline them to remain quiet in their own state, and to give God thanks for having order'd their birth in a degree, though low, yet less expos'd to dangers.

It is more-over true, that there are very few who in some sort do not share in Greatness, by comparing themselves to those who are below them, Every Gentleman is Great in his own Village, and every Master in comparison of his servant ; and often these little Empires are manag'd with greater fierceness and authority than those of real Princes. Thus there's reason to admonish all whatsoever, not to abuse the authority God has put into their hands ; to be mindful of that natural equality which is betwixt them and their Inferiors ; and to look on the state, wherein they find themselves plac'd, as a Ministry, obliging 'em to procure all the good they possibly can to those who are subjected to them.

If there be few to whom the Education of Princes is committed, yet are there many who are charg'd with the bringing up of their own Children, or of those of others ; who are always to be look't on as young Princes in the Kingdom of JESUS CHRIST ;

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and in whose instructions the greatest share may be practis'd of what is here propos'd, for the Education of such as are call'd Princes on the earth. They ought also to be vigilant and careful in modelling their judgments, in teaching them true morality, in hindering the growth of their passions, and in fortifying them against the dangers they shall be expos'd to during the series of their lives. For men being in all states subject to the same faults, have much-what need of the same remedies; and there are very few so particularly necessary to one condition, that they are absolutely useless to all other.

After all this, if any one be found who cannot allow of our writing all these treatises under the Title Of the Education of a Prince, they may easily redress what here thwarts their fancy, by considering each piece as separated from the rest, without any connection joining them, as really they were penn'd; and by taking so the Education of a Prince for one of these Treatises, and not for the general subject of them all. And they have here a promise, that if such a change shall be known generally to please, care shall be taken in the next Edition to blot out the Title it now bears, which is the onely mark of that arbitrary connection they boggle at.

For what remains, I do not believe it necessary to answer an objection, which cannot be made but by such as are Masters of small reason; and 'tis this, that whilst we lay open to view the condition of the great, we diminish the admiration and esteem we should have for them, and consequently effectively lessen their Grandeur, of which this admiration and esteem make apart. It were to be wisht, that what they look on as an inconvenience, would really happen; that is, that

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*Men would lose that false Idea they have of the felicity of the Great, since they would lose it with advantage both to themselves and the Great ones; since they would be thereby more induc'd to give them the real true respects which are due to 'em according to the orders establisht amongst Men; and since they would be farther either from contemning and slighting them through a Philosophical vanity, or raising themselves above them by a preposterous ambition. They would hence become both more submissive and thankful towards them; and though they would admire their condition less, yet would they with more charity love their persons. But the truth is, never any thing was less to be fear'd, or rather less to be hop'd than this. 'Tis an illusion, to pretend, that discourses like this thwarting the natural inclinations and common impressions of mankind, should work any considerable effect. As long as concupiscence shall reign in man, Men will admire and affect Greatness. 'Tis much if some small number of persons can by the light of truth correct and moderate this general propension. The torrent of Concupiscence will always hurrie down the rest, let our endeavours be never so great to stop it and them.*

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OF THE  
Education  
OF A  
PRINCE.

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PART I.

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*Containing the General aims to be had for the  
well educating a Prince.*

§. 1. **A** Young Prince is a Child of the Almighty, set apart by his Divine Providence, for Employments of the greatest importance, but withal of the greatest danger; and who may prove a great Instrument either of God's Mercy, or Wrath on Men.

§. 2. The end proposed in his Education ought to be, the rendering him able to comply with all the Duties to which his Condition obliges him, and to prepare him against all the dangers he is thereby expos'd to.

§. 3.

§. 3. A Prince is not his own : He is the States. God gives him to the People in making him Prince. To them he is accountable for all his time. And, as soon as he arrives at years of Discretion, he becomes guilty of a double fault, if he apply not himself, with all the care he can, to such Studies and Exercises, as may dispose him to perform all the devoirs of a Prince. For in mispending his time, he does not only wrong Himself, but the State to whom he owes it.

§. 4. They who are charg'd with the care of his Breeding, are yet more guilty than He, if they do not procure him the best, and most worthy a Prince, that possibly they can. For, besides the injustice they commit against this Prince and the State, they moreover become guilty of all the faults he might have been preserved from by a good Education.

§. 5. This Christian Education, directly aiming at the Eternal Happiness of the Prince, and the good of his People, and apt to have effects of infinite consequence, ought to be lookt on as a thing of the greatest importance in the World. All considerations of Interest and charge, all humane respects ought every where to give place to it. Nothing must be omitted, that may conduce thereunto ; and whatever may prove disadvantageous ought to be thrown aside : in short, 'tis this must be lookt on as the end ; all else can be considered only as means to it.

§. 6. It is certain that one of the principal cares of those who are entrusted with this Education, ought to be, to make a good choice of some one or more, to whom they may commit the bringing up this young Prince. But it is impossible not to go rashly to work, if the qualities, necessary for such an employment, be not known.

§. 7. The ill choice sometimes made on these occasions, proceeds from the low Idea we have of what is necessary for one, who undertakes the Breeding of a young Prince. The most part think it sufficient, if such an one be not vitious ; and that he has some knowledge



ledge of polite Literature : 'others particularly are desirous that he be skill'd and conversant in History. There are some who require able Mathematicians; others consider principally that which is call'd *Knowing the World*. In fine, they ordinarily have only particular and low regards, and such as in no wise answer the greatness of the end, they ought to propose to themselves.

§. 8. It is easie to discern, That all these aims are mean, and that they bear no proportion to the end one ought to have in instructing a young Prince; since one may be endow'd with all these qualities, and yet be no able man; and a Prince may be very well instructed in Languages, in History, and Mathematicks, and yet very ill brought up; because his judgment may be spoil'd, and he not at all fram'd for any of those things which are of greatest necessity to make him live like a Christian Prince.

§. 9. For Example: History is lookt on as of great concern for Princes, and that not without reason, since it may stand them in great stead, provided it be taught them as it ought. But, if necessary advice be not given, it may do them more harm than good. For History of its self is but a confus'd heap of things done; Men therein mention'd are for the most part vicious, unadvised, and led on by their passions; their actions are often related by Writers of small judgment; who praise and blame by humour, and who by their discourses imprint a thousand ill Models and false Maximes in the minds of those, who read them without a discerning eye.

§. 10. A Tutor, whose judgment were not accurate, might make this kind of Study much more dangerous. Such an one would indifferently fill the mind of our young Prince with the fooleries of Books, and his own too; he would spoil the best things with the ill dress he put them in: so that it may often happen that whilst he loads his Pupil with confus'd knowledge, he shall only stifle what Nature may have bestowed on him of right Sense or Reason.

§. 11. The greatest part of things are good or bad, according as they are represented. The Story of a wicked Man's Life may yield as much profit, as that of a Saint, if duely told; if its misery be laid open, and a horror of it instill'd: And the Life of a Saint may be as dangerous as that of a wicked Man, when so describ'd, as inclines us either to abuse or contemn it.

§. 12. Sciences have their beneficialness and usefulness, especially to Princes; and they may all be taught them either in a low and mean, or in a high and elevated way. There are few who know this difference; yet is it of that importance, that 'tis better to be totally ignorant of them, than to know them meanly, and to busie ones self and wade deep into what they have of frivolous and useles. The praise *Tacitus* gives *Agricola* is extraordinary, *Retinuitque, quod est difficillimum, ex Sapientiâ modum*. The most part of those who are the ablest in them judge the worst; because they make them the object of their passion, and place their Glory in the nice accurateness, not in the use and profit of their knowledges. There are some able Mathematicians, who imagine 'tis the rarest thing in the World to know, Whether there be a Bridge and an Arch hanging round about the Planet *Saturn*. A Prince ought to be acquainted with such opinions, because the knowledge of them costs little: But he has wrong done him, if at the same time he is not taught, that these knowledges are but a vain curiosity. For it is better to be ignorant of such things, than not to know that they are frivolous, and of no use.

§. 13. Hence we learn, That the quality most essential to a Tutor fit to educate a Prince, is a Quality without a Name, and which is not fixt to any certain Profession. It is not simply to be skill'd in History, in Mathematicks, Languages, Politicks, Philosophy, in the Ceremonies and Interests of Princes; all this may be supply'd. 'Tis not necessary that he, who has the care of instructing a Prince, should teach him all; 'tis sufficient he teach him the use of all. There is a necessity he should sometimes ease himself, and that whilst  
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he prepares and studies to teach his Pupil some certain things, he should onely stand by, and be a witness of what is taught him by others. But this Quality, so essential to his Employment, is not to be supply'd from abroad, is not to be borrow'd from others, nor procur'd by study. It has its beginning from Nature, and is ripen'd by long exercise and continual reflection. Thus they, who have not this Quality, and are already struck in Age, are incapable of ever attaining to it.

§. 14. We cannot make it be comprehended better, than by saying, That 'tis this Quality, which makes a Man alwayes to blame what is blameable, to praise what deserves praise, and to slight what is mean. It makes a Man know what is great; it makes him judge wisely and equitably of all things whatsoever, and propose his judgment in a grateful way, and with a certain proportion to those he speaks to; in fine, it in all things guides the mind of him that is instructed to truth.

§. 15. We ought not to imagine, that this is always done by exprefs reflexions, nor that at every turn it makes a stop to instill Rules of good and evil, true and false; no, on the contrary it does this almost always in an insensible manner. 'Tis an ingenious *Tour.* turn it gives to things, which exposes to view those that are great, and deserve to be consider'd, and hides what ought not to be seen; making Vice ridiculous, Vertue amiable; and insensibly framing the mind to taste and relish good things, and to have a dislike and aversion from bad. So that it often happens, that the same Story, the same Maxime, which betters the mind, when propos'd by an able judicious Person, on the contrary serves for nothing but to deprave it, when deliver'd by one not so qualify'd.

§. 16. Ordinary Tutors think themselves onely oblig'd to instruct Princes at certain hours, to wit, when they teach them that they call their Lesson. But the Man, we speak of, has no set hour of teaching, or rather he teaches him at every hour. For, he often instructs him as much in his Play, in his Visits, in Conversation

versation, and Table talk with those present, as when he makes him read Books ; because having for principal aim to frame his judgment right, for This he finds the various objects, that offer themselves, often more available than premeditated Discourses ; since nothing sinks less into the mind, than what enters there under the unpleasant shape of a Lesson or Instruction.

§. 17. As this way of instructing is insensible, so also in a manner is the profit thereby gain'd ; that is, 'tis not perceiv'd by certain gross and exterior signs : and this it is, that deceives shallow Considerers, who imagine a Child taught in this manner is not forwarder than another ; because perhaps he cannot translate better into his own Language a piece of *Latin*, or recite more readily a Lesson out of *Virgil*. And thus judging of a Child's advance by such like fooleries, they shall often value a Tutor truly able, less than another, whose knowledge shall be mean, and his Soul without light.

§. 18. Not that common things ought to be neglected in the instruction of a Prince. They ought to learn Languages, History, Chronology, Geography, Mathematicks, and even Civil Law to a certain degree. Their studies ought to be regulated like those of other Persons ; one ought to endeavour to make them laborious, and teach them to go from one employment to another, without leaving any void and unprofitable time between : all occasions ought to be husbanded with address to teach them several things : if possible, they ought to be ignorant of nothing that is remarkable in the World. All this in its self is good, useful, and necessary provided we fix not here as the last end of Instruction, but make use thereof to frame their manners and judgment.

§. 19. To fashion and frame the Judgment, is to make the Soul relish truths, and teach it how to discern and know them ; 'tis to make it quick-sighted in finding out false ratiocinations ; 'tis to learn it not to be dazzled by the vain flashes of words void of sense ; not to content it self with Terms or obscure Principles ; and never to be satisfied till it have dived even to the bottom  
of

of things: 'tis to make it subtle in finding where the difficulty lies in intricate Questions, and discern in those, who fly and wander from the point: 'tis to fill the Soul with Principles useful for the finding out of truth in all things, particularly in those, one has most need of.

§. 20. It is requisite, that an understanding Tutor endeavour to render his young Prince equally curious and skilled in knowing things, and the grateful gaining ways of proposing them. As there are certain things that are false, so likewise are there ways and manners that are false too; that is to say, There are ways of proposing, which produce quite different effects from those, we desire to raise in the minds of others. He who applies himself but to one of these, is usually defective in the other: he that's knowing in things, often mistakes grossly in circumstances; and one that's nice in these, has often small skill in the other. Men that live retir'd, are often faulty in the first; and those of the World do fail as often in the other. A Prince ought to shun both these defects: because it behoves him equally to know truth, and to make others relish it. And though he ought to be intelligent and equitable enough, both to know and honour Truth, even when it is propos'd with false and gross circumstances; yet ought he with extreme care to avoid delivering it in such disadvantageous ways, since thereby the greatest part of those he converses with, may lose the fruit thereof.

§. 21. In fine, a Prince must be made to take notice, that falsity is to be met with every where: that there is a false Valour, a false Honesty, a false Liberality, a false Gallantry, a false Eloquence, false Raillery, false Agreeableness. He must look very near not to take the one for the other; and it is very difficult not to be mistaken, when one has no rule to judge by, and only follows the impression received from others.

§. 22. Morality is the Science of Men, and particularly of Princes, since they are not onely Men, but ought to rule and command Men; and they cannot perform this, without they know both themselves and others

others in their defects and passions, and without they be thoroughly instructed in all their devoirs. 'Tis then in this Science that a Prince's mind ought to be principally instructed and moulded : For as its use will be continual, so also ought the study thereof. It cannot be begun too soon, because one cannot begin too soon to know himself : and this study is so much the more convenient, as all things may be assistant to it : For Men and their Faults are to be found every where.

§. 23. Endeavours ought to be used, not only to teach him the true Principles of this Science, but also to let him know its necessity, and to instil into him a love and esteem thereof, by making him sen-

*See Discourse of the necessity of not living by hazard.*

sible of the horrible unhappiness of the most part of Great ones, who pass away their Lives in a dreadful ignorance of what concerns them most ; who know not what they do, nor whither they go ; who fancy to themselves that they have nothing else to do here, but to hunt and recreate themselves ; or to frame ambitious designs of raising their Families ; and who, after the short space of a wretched Life, full of continual illusions and fed with dreams and Chimera's, at the hour of death, see all these vain Phantasms disappear, whilst they themselves fall headlong into the utmost extremity of eternal misery.

§. 24. He ought to be instructed both in the general duties of Man, and the particular ones of Princes ; and to know how to tie and link these together ; and above all, endeavour must be used, that he insensibly forget not (as most Great ones do)

*See the Treatise of Grandeur and the Three Discourses of Monsieur Pascal.*

what is common to him with other Men, whilst he only busies his imagination, about what distinguishes him from them. For this purpose, it is necessary to make him well comprehend the true nature of all these things ; what greatness is, whence it springs, and where it ends ; what it hath of solid and real, and what of idle and vain ; what it is, that Inferiors owe to Great ones, and what these ought to repay them :  
lastly,

lastly, what it is, that abases or sets them high in the esteem of God and Man.

§. 25. As the love and affection of Men are necessary for the Employment to which Princes are call'd, so a Prince ought with great care to be instructed in what purchases or loses them, in what gains or shocks Mens minds, and in what pleases or displeases the World. He must discover the hidden sources of these effects, and the secret Springs, whence flow all these motions, to the end he may make them play, as need shall require. But, at the same time, he is to be made acquainted with the vanity and foolery of this little address, when he proposes to himself no other end than the driving on some worldly design, or the enjoying the satisfaction of being belov'd. And for this reason he is to understand, That all these actions may be practis'd upon the score of higher and nobler considerations, and that they may be made infinitely more serviceable for his concerns in Heaven, than for those he can have on Earth.

For Example, Great ones by their very Condition are obliged to be in a continual exercise of Civility; and when they, as they ought, comply with this their duty, it stands them in great stead to gain the esteem and love of others. Yet for the most part this Exercise pass's amongst them for a most vain and frivolous amusement. As they practise it with great inequality, being extream complaisant to some, and as fierce and rude to others, it often happens, that they do not succeed in the design they have of making themselves belov'd: and should they succeed, it could procure them but very small advantages. But the same offices of Civility practis'd on other motives; viz. those of Charity, may become a continual exercise of vertue, and they by this means produce, even more certainly, that temporal effect, ordinarily expected by them, of gaining the love of those, to whom they are paid.

*See the Treatise of  
Christian Civility.*



§. 26. In fine, one ought to make a young Prince observe, That in all particular actions, the Laws of God are so equitable and holy, that there is no readier way to gain the admiration of Men, than by practising Christian vertue in the most Heroick and elevated way; and that these qualities and actions, which displease God the most, as Insolence, Pride, Injustice, Anger, are those which draw on them in greater measure the contempt and hatred of others. There is nothing more amiable than a Man, that loves not himself, and does all things in relation to God, and the service of others, wherein consists the Piety of a Christian: and there's nothing so hateful, as one, who loves none but himself, who refers all things solely to himself, wherein consists the deordination of Man.

§. 27. But though this study ought to be the chiefest and frequentest of all those, to which one applies a Prince; yet ought it to be done in a way, bearing such a proportion to his age, and the quality of his mind, that he be not over-charg'd therewith, nay, that he even feels it not. Endeavour must be us'd that he learn all Morality, without knowing almost there is such a Science, or that there is a design to teach him any such thing; so that when he shall apply himself to it in the course of his Studies, he shall be astonished, that he knows before hand much more than is there taught.

§. 28. There is nothing more difficult, than to find this proportion to the Understanding of Children; and it is with reason that a Man of the World said, *That it is the part of a strong and elevated Soul, to be able to proportion: and frame it self to the ways and humours of Children.* 'Tis an easie matter to make a discourse of Morality for an hour together; but to reduce all things to it, so that the Child neither perceives nor takes distaste thereat, is what requires an admirable address, and such as is to be found in very few.

§. 29. In Vice there are two things considerable; the deordination, which makes them displease Almighty God, and the folly and ridiculousness, which makes them contemptible in the eyes of Men. Children for



the most part are little sensible of the first, but the second may be inculcated to them by a thousand ingenious wayes, which the occasions suggest. Thus by making them hate Vice as ridiculous, one prepares them to hate it as contrary to the Laws of God; and meanwhile prevents its making full impression on their minds.

§. 30. It ought to be consider'd, That Youth is almost the sole time, when Truth, with any kind of freedom presents it self to Princes; the rest of their Life, it flies from, and shuns them. All those, who are about them, scarce conspire but to deceive them, because it is their interest to please them; and they know 'tis not the way to it, to tell them the truth. So that for the most part their Life is a dream, where they see false sights and deceitful shows. Wherefore one who has the instruction of a Prince committed to his charge, ought often to reflect, That the Child, he has care of, every day comes nearer a night, where truth will abandon him; and so he ought to make haste to tell him and imprint in his mind, whatsoever may be most necessary to guide him in those dark mists, which by a kind of necessity his Condition will cast about him.

§. 31. One ought not to think it enough to enlighten his Understanding by many Principles of truth, which may help him to guide and regulate himself in his actions: but he ought to be possess'd in general with a love of truth in all things, and an aversion from being deceived; and be made thoroughly to comprehend, that it is impossible he should not be so, all his Life, if he does not let all those, who approach him, know, he loves nothing so much as truth, and hates nothing more than lies and cheating.

§. 32. There are some who deceive others, out of interest, without being deceived themselves; but there are also a number of others who only communicate their own errors, that is, Those false Ideas and opinions their minds are full of.

*See the Treatise where it is shew'd how dangerous the discourses of Men are.*

And as the Life of Great ones passes in almost continual

commerce with Men, they are also more expos'd than others to this danger: so that if they have not a care on't, they unite in themselves all the falsities which are to be found dispers'd amongst other Men. He therefore, who is to be instructed, ought to be made to know, how much it concerns him, not only to defend himself against the artificial, malignant, and interested cheats of those, who would surprize and impose upon him; but also against that other Honest, and one may say, Fair-dealing deceit, which communicates it self, by the Discourses of almost all those, with whom he will be oblig'd to live; who, being themselves full of falsities, they are not aware of, propagate them, without knowing it, in their discourses to others.

If this latter kind of Deceivers be less hateful, yet are they more dangerous than the other. For it is not enough for these to conceal from our knowledge some particular matters of fact, wherein the others employ their skill most: but they even keep from us the knowledge of those Principles, whereby we should judge; and whilst they instil into us a thousand false Maxims, they corrupt the very Heart and Understanding. He ought therefore to be instructed to stand equally on his guard against the one and the other, and to esteem it the greatest of miseries to be depriv'd of the light of Truth, by which his Life is to be guided, and without which, it is impossible not to go astray, and fall into those precipices, which are the end of this deadly wandring.

§. 33. The ordinary causes of the miseries of Great ones are to be particulariz'd and taken notice of, and endeavours used to fortifie him on that side: and above all he ought to be inspir'd with a great horror of Civil Wars, and all kind of dissensions, which to Princes are the causes of evils almost irreparable, and gulphs without bottom.

§. 34. It is necessary to know the faults and defects of him, we instruct; that is, we must well observe, whither the bent of his concupiscence sways him, to the end all means and arts may be used to lessen it, by taking away whatsoever may either exasperate or fortify it; yet so, as to distinguish always between those transient faults which age destroys, and such as with years grow and get strength.

§. 35. 'Tis not enough to aim onely at preserving Princes from falling, but to sow too in their minds certain seeds, which may aid them to rise again, if they be so unfortunate as to fall. And these seeds are the solid truths of religion, principally as to the manner of re-establishing our selves in our lost innocence. For, though these truths are sometimes obscur'd by the intoxication of the World, when young Princes begin to taste and relish it; yet they many times break forth again afterwards, when it pleases God to look on them with an eye of mercy.

§. 36. It is not onely necessary to frame and fashion, as much as one can, their mind to Vertue; but it is requisite also to give their Bodies a ply and bent thereunto: that is, endeavours must be used that their Bodies prove not an hindrance to their leading a regular Life; and that they draw them not by their sway to debauchery and disorder.

For we must know, that, Man being composed of Mind and Body, the evil ply and bent that is given to the latter, during one's Youth, proves often in the sequel of one's Life a very great hinderance to Vertue. There are some, who accustom themselves to be so sitting, so impatient, so hasty, that they become incapable of any regular employments. Others prove so nice and tender, that they cannot endure the least trouble or pain. There are some who give themselves up to endless disquiets, wherewith they are tormented all their Life-time.

One may say, That these are faults of the Mind, but they have their permanent cause in the Body : and that's the reason they continue in them, even when the Mind appears absolutely free from them. For behold how, for example sake, many become subject to these irksome disquiets.

§. 37. The content of Mind consists in acting and employing it self about some pleasing object : and the intermission or cessation of action, or a more languid remissè action, are the ordinary causes of its disgust and disquiet. Hence we grow weary of our selves in solitude, because there for the most part our thoughts are weak, and the objects we see make no lively impressions on us : for as soon as we come to a certain degree of agitation, we cease to be weary.

From hence it happens, that those, whose Souls have been accusom'd to be stirr'd and shaken by lively and violent motions, become easily weary of themselves, when the objects present do stir and agitate them but a little : and for this reason those who are accusom'd to violent divertisements, great passions, and employments whereby their Souls have been kept in great motions, are much more subject to it, than others ; because their Souls have been used not to take pleasure but in these violent concussions. On the other side, those, whose Minds have never been strongly mov'd, are not for the most part subject to this irksomness ; because common objects suffice to keep them in an evenness of motion, which is sufficient to free them from it.

Now this irksomness is not only in the Mind, but also in the Body : that is to say, This disgust of the Soul is accompanied with a certain contraction of the heart, which is an effect perfectly corporeal : and these two motions become so linckt together, that as the mind is never struck with these disgusts, but that this corporeal motion happens in the heart ; so, as often as these material motions happen in the Body, these motions and thoughts of sadness and regret offer themselves to the Mind ; in the same manner as the Idea of a Man strikes

us, as soon as we hear his Name, because these two Idea's are joined and linckt together.

Although therefore one should through Principles of Devotion, quite renounce those great divertisements and agitations of the Soul, which spring from strong passions, yet may he remain subject for a great while to this irksomness; because being now mov'd only by weaker objects, they cause in the Body the same contraction of heart, which they heretofore used to produce there; and this same motion of the Body brings the same thoughts of sadness, which cause this uneasiness of Mind.

From hence it appears, That there is nothing more dangerous, than violent divertisements, and whatsoever else strongly stirs and agitates the Soul. For except one continue constantly in this agitation, (a thing very often impossible, and which would be the greatest of misfortunes) he is reduced to that pass, as to be in some sort miserable all his Life; although this misery it self would prove a greater happiness to those, who can patiently away with it, than that other apparent happiness of their great divertisements.

§. 38. The same case as to all those other passions of Anger, Impatience, Fear. Each of these makes its impression on the Body, and this impression is afterwards excited, whether one will or no, when these objects present themselves, and it to some degree communicates it self to the mind. Thus one of the greatest goods, one can procure to a Prince under one's Tuition, is, during his Youth to repress the exterior effects of his passions, if he cannot absolutely be cur'd of them: lest his Body accustom it self thereto, and having once taken its bent, the redress become infinitely more painful and difficult.

§. 39. The love of Reading and Books, is a general preservative against a multitude of disorders, to which Great ones are subject, when they know not how to employ themselves: Wherefore it cannot be too much

inculcated to young Princes. They ought to be accustomed to read much themselves, and hear much read by others, and to have their Souls open'd and enlarg'd, that they may take delight therein. They ought even to be brought to it by the quality of the Books; as those of History, Voyages, Geography; which will be of no small use to them, if they do but habituate themselves to pass their time in reading of them, without disgust and chagrin.

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PART II.

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*Containing many particular Advices, about  
Studies.*

§. 1. **I**NSTRUCTION aims at advancing the Mind to the highest point it is capable of.

§. 2. It requires neither memory, imagination, nor understanding: but it cultivates all these, in fortifying them by one another. Judgment is help'd by Memory, and Memory is refresh'd by Imagination and Judgement.

§. 3. When either of these is wanting, the defect must be supply'd by the rest. Thus the great address of a Master is to apply those under his care to such studies,

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as they are naturally most inclin'd to. There are some Children almost only to be exercis'd in what depends on memory ; because their memories are strong and their Judgments weak ; and there are others, who ought immediately to be set on work about things of judgment, because they have more of that, than of memory.

§. 4. Properly speaking, neither Masters nor outward instructions they give, make Learners comprehend things. These only expose them to the interior light of the mind, by which alone they are comprehended. So that when one does not meet with this light, instructions prove as useless, as it would be to expose and shew Pictures in the dark.

§. 5. The greatest Wits have but limited understandings. In them there are always some cloudy and dark som corners: but the understandings of Children are almost totally over-cast, they discover onely some little glimpses of light. So that the great work consists in managing these small rays, in increasing them, and placing therein whatsoever one would make them comprehend.

§. 6. Hence it is that 'tis so difficult to give general Rules for the Instruction of any one, because they ought to be proportion'd to that mixture of light and darkness, which is various according to the difference of Wits, particularly in Children. We must observe, where day in them begins to break, and thither we ought to bring, whatever we would make them understand : and thus several ways must be try'd to get admittance into their Minds ; and in those we must persist, where we find the best success.

§. 7. It may nevertheless in general be said, That the light or knowledge of Children depending very much on sense, one ought, as much as possible, fasten to sensible things the Instructions that are given them ; and, not onely to make them enter by the Ear, but also by the Eye : there being no sense that makes a more lively impression on the Soul, nor that forms therein Idea's more distinct and clear.



§. 8. Laying hold on this hint, one may aver, That the study of Geography is very fit for Children, because it depends much on the Senses, and they may be made to see by their eyes the situation of Towns and Provinces: besides it is pleasant enough, (a necessary circumstance not to discourage them at the first) and needs little of ratiocination, wherein they are most deficient at that age.

§. 9. But to make this study at once both more profitable and pleasant, it is not enough barely to shew them in Maps the Names of Towns and Provinces; but moreover several Arts and Addresses are to be used, to fix them in their memories.

Books may be provided with the Cuts of great Towns, which they may peruse: Children are taken with this kind of divertisement. Some remarkable History may be told of each place, which may rivet it in the memory. One may make them observe the Battle fought, the Councils held there, and the Famous Men sprung thence. Something may be told them either of Natural History, if any rarity be there to be found, or of their Government, Greatness and Traffique. If the Towns be in *France*, it would not be amiss, if one could, to let them know the Lord to whom they belong, or the Governours they are under.

§. 10. To this study of Geography, there ought to be joyn'd a certain little Exercise, which is but a divertisement; yet may much contribute towards the imprinting it in their minds; and 'tis this, if one speak before them of some History, be sure alwayes to shew them the place of it in the Map. If, for example, the *Gazette* be read, all the Towns it speaks of must be shewn. In fine, endeavours must be used so to make them mark, in their own Maps, all they shall hear said; that these may stand them instead of an artificial memory, whereby not to forget Histories, as the Histories do the like good office in making them remember the places where they happen'd.

§. 11. Besides Geography, there are yet many other useful knowledges, which may find admittance, by the sight, into the minds of young Children.

In the Books of *Lipſius* are represented in Pictures the Engins used in War by the *Romanes*, with their Cloaths, Arms, Punishments, and several other things of this nature, which may be shewn to Children with much advantage. For example, they may there see what a *Ram* is, what a *Buckler*, what a *Testudo*; how the *Romane* Armies were drawn up, what number their *Cohortes* and *Legions* consisted of, the Officers of their Armies, and an infinity of other curious and delightful things, omitting the more intricate. The same advantage also may be made of a Book call'd *Roma Subterranea*, and some others, where may be seen in Cuts, what remains of the Antiquities of this Chief City of the World. To these one may add the Pictures that are to be found in the Relations of certain Voyages into the *Indies* and *China*; wherein are described the Sacrifices and *Pagods* of those Wretches: and Children at the same time may be made to observe to what excess of folly Man may pass, when he follows his own fancy and the dark lights of his own mind.

§. 12. *Aldrovandus*, or rather his Abridgment by *Johnston*, may also be useful for their profitable diversion; provided he who shews them have a care to tell them something of the nature of the Beasts not by way of Lesson, but discourse. This Book also ought to be made use of, to let them see the Figures and shapes of the Beast they find mention'd either in Books or Discourse.

§. 13. An ingenious Man by a Tryal with one of his own Children, hath lately made it appear, that these early Years are very capable of learning Anatomy: and without doubt some general Principles may be usefully shewn them, if it were for nothing else, but to make them remember the *Latin* Names of the parts of Humane Bodies; but one must have a care of leading them into some curiosities that are dangerous in this particular.

§. 14. For the same reason it would be profitable to let them see the Portraits of the Kings of *France*, of the *Roman* Emperours, of the *Sulians*, of great Captains, and of the famous Heroes of several Nations. It is good they should take pleasure in viewing these in Books of Pictures, and that they should have recourse thereunto as often as mention thereof is made. For all this serves to fix notions and Ideas in their memory.

§. 13. One ought to endeavour to incline the minds of Children to a commendable curiosity of seeing things that are strange and curious, and encourage them to be inquisitive of the reasons of whatsoever occurs. This Curiosity is no fault in their age, because it opens and enlarges their minds, and diverts them from many ill turns.

§. 16. History may be plac'd amongst those knowledges, which enter by the eyes, since to make one remember what is read, use may be made of Books of Cuts and Pictures. But even when none such can be had, yet it bears a great proportion with the capacity of Children: and though it depends onely on memory, yet it is of great use to frame and mould the Judgment. All Arts therefore, are to be used to make Children relish it.

§. 17. First of all therefore they may be furnish'd with a general notion of the History of the whole World, of the several Monarchies, and the great Changes which have happen'd since it's beginning. To do this, the time of its duration may be divided into several Ages: as from the Creation to the Deluge; from the Deluge to *Abraham*; from *Abraham* to *Moses*; from *Moses* to *Solomon*; from *Solomon* to the return from the Captivity of *Babylon*: thence to *JESUS CHRIST*, from him to our age: Thus in a general Chronology tying together the general History of the World.

§. 18. But here the History of the *Jewish* Nation is more particularly to be explicated to them, and use thereof must be made to ground them firmly betimes in the truths of our Faith, as I shall declare hereafter.

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It would be good alwayes to let go hand in hand History, Chronology, and Geography, by shewing in Maps the places spoken of, and assigning whatever is there related to its particular age.

§. 19. Besides these Histories, which ought to make a part of their study and Employment, it would not be amiss to tell them some Story, out of the course of their Exercise; and which might serve for a divertisement: This may be call'd the Story, of the Day, and they may be set to repeat it again, to learn them how to speak.

Stories of this kind ought to relate some great accident; some strange rencountre, or remarkable example of Vice, Vertue, Misery, good Fortune, or what is otherwise very Exotick. Here may be told extraordinary Events, Prodigies, Earthquakes, swallowing up whole Towns, Shipwracks, Battles, foreign Laws and Customs: This exercise, being well manag'd may teach them what is best to be known in all History; but one must be punctual herein, letting no day slip without telling some story, and marking the day whercon it was told.

§. 20. Children are to be taught to sort together in their memories Stories that are alike, for they will be helps whereby to remember one another. For example, it is good they should know all the great Armies mentioned in Histories of War; all the great Massacres, Plagues; all remarkable prosperities and miseries; all who have been excessive rich, great Conquerours, great Captains, fortunate; or unfortunate favourites who have lived long, who have been signalized by their extravagancies, great Vices or Vertues.

§. 21. It would be of great advantage for the Children of Great Persons to accustom them to hear one read while they are a dressing. This in Persons of Quality takes up much time, usually spent without any profit, not to say with much loss and danger, this being the time when their Servants take the most freedom of talk with them. Nevertheless by managing of it right, a great deal of History and Books of Voyages might be read.

§. 22. The

§. 22. The greatest difficulty occurring in the instruction of Children, is teaching them the *Latin* Tongue : 'tis a long and dry study ; and though depending principally on the memory, it is a study fit for their age ; yet nevertheless for the most part it discourages and dismays them by being so laborious and long. Wherefore it very often happens that the Children of Great Persons, being more impatient and less studious than others, learn the *Latin* Tongue so imperfectly in their Youth, as wholly to forget it afterwards ; because when they enter into the World, they so entirely give themselves up to enjoy it, that during a long space of time they quite lay aside all sorts of Study and Reading. Endeavours therefore must be us'd to make them sensible how great this fault is, and what reason they will have to repent themselves thereof, when travelling into Foreign Countries, or being visited in their own by strangers, they shall find themselves utterly unable to entertain them. They are to be made understand, that only in their own Countries, Gentlemen are to be found who are ignorant of the *Latin* Tongue ; that in *Poland*, *Hungary*, *Germany*, *Swedeland*, and *Denmark*, all Persons of Quality cannot only understand, but readily speak it ; and lastly, that nothing is more shameful, than not to understand the Language of the Church, nor to be partakers of its Prayers otherwise than the most illiterate Peasants and Women ; to be confin'd only to such entertainments as those of his own age can afford him, and to be deprived of that of those great Men, who in their composures speak that Language ; that nothing is perfectly known when read in Translations, and that even one reads but little, when reduced to read Translations only.

§. 23. The difficulty, and withal necessity of Learning this Language, hath set several on work to find out some means whereby to ease Children in the study they are to employ about it. These endeavours have brought forth a numerous variety of Methods, whilst every one doth pretend that the Method, he hath found out,

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is to be preferr'd before all others for teaching the grounds of that Tongue. On the contrary, others have believ'd that the best Method, was to use none, and that it was best to enter new beginners at first with the Lecture of Books, without troubling them with the thorny difficulties of Grammar. Many have been of opinion that it was soonest lear'nt by use, and that there needed only an Obligation of speaking *Latin* constantly, to come to its knowledge. *Momagne* relates, that this was the way he was brought to it; and that by this means at the age of seven or eight years he spake *Latin* in perfection. The *French, Hollanders, Germans, and Italians*, have in high esteem a certain Book, called, The Gate of Tongues, *Janua Linguarum*; where, in a continued and connected discourse, all *Latin* words are to be found; and they fancy to themselves, that Children, by the learning this Book at the first, may be brought in a short time to know the *Latin* Tongue, without the help of reading so many other Books.

§. 24. To pass judgment in one word on these several ways of teaching Children *Latin*; it is certain, that it would be in it self of an extraordinary advantage to teach by use this Language, as vulgar ones are taught: but to put this in practice hath been found obnoxious to so many difficulties, that hitherto it has been lookt upon as almost impossible, at least in regard of the common people, which is the worst of faults.

For, first Masters are to be found out, who speak *Latin* very well, and this already is a quality very rare; and it often happens, that those who are endowed with it, are not the fittest to instruct Children, since they may want other qualities that are incomparably more necessary. Besides, it is requisite, that those with whom Children, thus to be taught, shall converse, speak only *Latin* to them: Nay at the first glance it seems that it is with reason to be fear'd, lest introducing this Rule amongst Children to be bred up together, and obliging them to speak *Latin* amongst themselves before they know almost any thing in the Language, instead of teaching them to speak *Latin*, one do make them

them to forget both to speak and think ; and also lest this slavery do not make them stupid and doltish, by the trouble it will put them unto, to express their minds and thoughts.

But, as in matters of this nature experience is to be infinitely preferr'd before conjectures and reasonings, the trial which some Persons of worth have lately made in the sight of all *Paris* ought to perswade all unbyas'd Men, that this way of instructing youth may be of great profit; and that the inconveniences that some fancy there, are either none at all, or not without their remedies. But as these Persons did much contribute by their skill and care to the success this Method had, and that they cannot take the charge of any considerable number of Children ; all the difficulties we have observ'd have their force yet, in respect of others.

§. 25. And so one must be content from amongst the other Methods to chuse such as may prove the most beneficial ; and common sense presently suggests that those ought to be made use of where the Rules of Grammar are writ in *Latin*, since it is ridiculous to teach the rudiments of a Language in that very Tongue the Learner is ignorant of, and which ought to be taught.

§. 26. Those who would have introduc'd the use of certain Tables seem to have been deceiv'd by the few words and little Paper that's there imploy'd, and have fancied to themselves that it would be as easie to the mind, to comprehend and remember whatsoever was there writ down, as it was for the Eyes to see and run them over. But it is otherwise when these Tables are to be learnt in particular, the self-same difficulties occur as when the same things were to be learnt in Books ; nay, greater than those ; for in them the Rubrick, or colour, that joins the words together, is not a natural tye helping the Memory, and which sticks and remains in the mind. If one or two things were only to be remember'd, perchance this Method might be useful ; but there being a great many, the understanding is dazzled and confounded. 'Tis therefore absolutely necessary



to fix, and stay the Memory by some Rules more distinct and precise.

§. 27. The opinion of those, who would have no Grammar at all, is but the fancy of some slothful people, who would rid themselves of the trouble of teaching it; and this humour is so far from bringing any ease to Children, that it incomparably burdens them more, and takes from them a light that would give them great facility to understand Books: Besides, it lays on them an Obligation of learning over and over a hundred times, what otherwise it would have been sufficient to have learnt once. Thus all things considered, it will be found, that the best Method, almost, will be, to make all learn exactly the little Rules in *French Verse*, that they may afterwards, as soon as possible, be advanc'd to read the Books.

§. 28. It cannot be denied, but that *Janua Linguarum* may prove of some use, yet it is troublesome to burden Childrens Memories with a Book, where nothing is to be learnt but words, since one of the best Rules, which can be follow'd in the instruction of Children, is to join several advantages together, and to endeavour, that the Books, which they shall be made to read for to learn thence Languages, may also serve to mould their Soul and frame their Judgment and Morals; and for this end that Book can contribute nothing. Besides, it is rare to find so obstinate a diligence as is requisite to learn it all: I believe therefore, that this Book may be of more profit for Masters that teach, than Children that learn; and it may be very beneficial to those to teach these others in discourse, as occasion shall serve, the particular Names of each Art and Profession, which he may have at hand by reading this Book, without being obliged to learn them in particular by a troublesome and tedious study.

§. 29. 'Tis a general and most necessary advice for Masters, that they be perfectly ready in what they ought to teach Children, and that they think it not enough, that they have barely in their Memories what they are to inculcate: for, one may lay hold on a thousand  
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favourable occasions to shew Children what one knows perfectly well, nay, occasions may be started when one pleases, and infinitely better fitted to the Learners capacity, when freely without any effort the Teacher finds at hand what he is to say.

§. 30. According to what has been said, Children may be taught, even in their infancy, a number of *Latin* words according to the order of that Book, by naming them in *Latin* whatsoever they either see or know. To this may be added the Etymologies of several words; these may help to make them be remember'd; besides they often contain some considerable pieces of antiquity, and by little and little, beating very frequently on their Ears, they get settled in their Memories without any force or striving of the understanding.

§. 31. The great secret of teaching Children to understand *Latin*, is to make them begin as soon as possible one can, to read Books, and to exercise them very much in translating them into their Mother Tongue. But to the end this kind of study may be serviceable to mould their understanding, judgment and manners, it will not be amiss to observe these following Rules.

§. 32. Nothing at all ought to be learnt by heart by Boys, but what is admirable; wherefore it is no good Custome to make them get off Book whole intire Books, because all in them is not equally good. *Virgil* nevertheless may be excepted out of those Authors which are only to be learnt by parcels, at least some of his Books, as the 2. 4. and 6. of his *Æneis*: but as to other Authors, judgment is to be us'd; otherwise by confusedly mingling what is common with what is excellent, instead of making them be equally remembered, they will come to be all equally forgotten. Therefore in *Cicero*, *Titus Livius*, *Tacitus*, *Seneca*, choice is to be made of some illustrious places; that it may be look't on as a matter of importance not to remember them, and it may suffice to make Children get off Book such as these. The like choice is to be made in Poets,

as *Catullus, Horace, Ovid, Seneca, Martial, Statius, Claudian, Ausonius*. It would not be amiss to make them learn something of each, whereby their different Characters may be known, taking in amongst them the latter Poets, as *Buchanan, Grotius, Heinsius, Barclay, Bourbon*.

§. 33. This advice is of greater moment than one would imagine, and it will be useful not only to ease the Memories, but also to frame the Minds and Style of Children. For what is got by heart sinks into their Memories, and becomes as so many Moulds, and Patterns, by which their thoughts shape themselves when they would express their minds; so that when these are good and excellent, there's a kind of necessity that they deliver themselves in a noble elevated strain.

§. 34. By a reason quite contrary to this, it happens that certain people, that have good wits, and who reason well enough, nevertheless speak and write meanly. This comes from their having been ill-instructed in their Youth, and that their Memories have been fill'd with ill forms of speech, and they are custom'd to deliver what they spoke in an ill dress. A Printer who had only Gothick Characters, would only Print in those Letters, let the Piece in the Press be never so good. One may in the like manner say of those people, that their minds being only furnish'd with Gothick Moulds, their thoughts always putting on the dress of such like expressions, appear alwayes in a Gothick, or Scholastick garb, which they cannot lay aside.

§. 35. There are some Books to be read, others to be got by heart. *Cicero* in Colledges is usually made choice of to be thus learnt, whilst they read him there but little, whereas the quite contrary is to be done. For in him there is not that number of lively and glittering places, which ought to be commended to Memory, whereas there is an infinity of others largely discuss'd, and admirably written, which ought to be read: Nay, his works which are there got off Book, to wit, his *Orations*, excepting three or four, are of

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least value, whereas his Philosophical Books, his *Tusculan Questions*, thole of the *Nature of the Gods*, of *Divinations*, his *Offices*, his pieces of *Friendship*, *Old age*, and even his *Epistles*, are incomparably more beneficial, and proper to frame the minds and style of Children. His Books, *de Oratore*, are exquisite, but writ in a long-winded style, and so ill to be imitated, it being a matter of difficulty in writing *Latin* to maintain ones self for any while in a long periodick strain.

§. 36. Rhetorick ought to be learnt by studying *Aristotle* and *Quintilian*; but very much of these Authors may be laid aside: for in the first book of *Aristotle's* Rhetorick there are many useles Chapters; whatsoever *Quintilian* has concerning the ancient eloquence of the Bar is very intricate, as is also his whole seventh Book and Chapter *de Statibus*. It may also be said of this Writer, that what he has of most considerable belongs not properly to Rhetorick, as his first and last Books; all those names of figures, all those places whence Arguments may be drawn, all those Enthymemes and Epicheremes never advantaged any; and if at all they are to be learnt, one ought at the same time to learn that they are of very small worth.

§. 37. All things in the institution of Princes ought to tend towards Morality, as has been said in the first part; and with ease this Rule may be followed in what should be taught them of Rhetorick: For, true Rhetorick is grounded on true Morals, since it ought always to settle and imprint in the hearer a lovely and agreeable Idea of him who speaks, and to make the Orator pass for a Man of worth; and this supposes, that 'tis known in what consists worth, and what those qualities are, that make us be belov'd. Whosoever by speaking draws on himself Contempt and Hatred, speaks ill: and this Rule lays an Obligation of shunning whatsoever may relish of Vanity, Lightness, Ill-nature, Meanness, Brutishness, Impudence, and generally of whatsoever imprints the notion of any vice or defect of mind.

§. 38. For example, there is a certain touch of Vanity, Affectation, and too tender a desire of Glory in *Pliny* the younger, wherewith his Letters are blemished, (though otherwise never so well writ) and which makes the very strain of them naught; because we cannot consider their Author, but as a light and vain Fellow. The same fault renders *Cicero's* Person contemptible at the same time we admire his Eloquence. No Man of honour would desire to resemble *Horace* and *Martial* in their malignity and impudence. Now, to raise in others the like Ideas of one's self, is to go against true Rhetorick, as well as true Morality.

§. 39. There are two kinds of excellencies in Eloquence, and Children ought to be brought thoroughly acquainted with them both. The one consists in flourishing solid thoughts, but such as are extraordinary, and surprising: *Lucan*, *Seneca* and *Tacitus*; are full fraught with Beauties of this kind.

On the contrary, the other consists not at all in their rare and far-fetcht thoughts, but in a certain natural air, in a certain ease, but elegant and delicate simplicity; which sets not the mind on the rack, presents it with nothing but common Images, but those agreeable and lively, and which knows so well to follow and wait on the Readers thoughts in all his motions, that it never fails to Propose in each thing it treats, such objects as are able to move him; it never misses to express those passions and sentiments which ought to be excited by what it represents. This is the beauty and excellence of *Terence* and *Virgil*. And it may be gather'd, that this strain is more difficult than the other, since there have been no Writers who have left their followers at a greater distance behind them, than these two.

Nevertheless, 'tis this beauty which creates all agreeableness and sweetness that's found in civil Conversations: and on this score 'tis of more consequence to make it relish with those we instruct, than that other made up of high thoughts which are much less in use.

If we know not how to intermix this natural unaffected beauty with that of great thoughts, we run the hazard of writing and speaking perfectly ill, by endeavouring to do both too well; nay the more of wit one hath, the oftner he shall fall into this vicious strain. For it is Wit that makes one fall on this pointed way of writing, whose Character is of all others the most ungrateful. Let the thoughts and sentences be never so solid and quaint in themselves, yet they weary and oppress the mind if they be too numerous, or brought in where the matter requires them not. *Seneca*, who is admirable, when consider'd by parts, tyres one when read *consequenter*: and I believe that as *Quintilian* hath said with reason, that he abounds with grateful faults, *abundat dulcibus vitiis*, one may also say with as much reason, that he is full of disagreeable excellencies, because of their numerousness, and the design he all along makes appear of saying nothing plainly, but of turning all into points and being every where sententious. No fault ought to be inculcated to Children more than this, when somewhat advanc'd, because none deprives them more of the fruit of studies, in what concerns Language and Eloquence.

§. 40. As I have said before, all ought to be levell'd at the right framing and fashioning the judgment of Children, and at the imprinting in their mind, and grafting in their heart, the Rules of true Morality. Occasions ought from all things to be taken to instruct them therein; yet may one nevertheless put in practice certain exercises which look more directly that way. And first one must endeavour to establish and ground them well in Faith, and to fortifie them against the Maxims of Libertinism and prophaneness, which have too great a vogue in Princes Courts. Not that Religion ought to be submitted to Tryals of that Age, but they must be brought acquainted with its proofs, without almost letting them consider the reasons given as such; and they are to be accusom'd to look on Libertines, and the prophane, as the great Impertinences of Mankind.

They are to be made observe, as well in themselves as others, the horrible corruption of the heart of Man in all things; his vanity, his injustice, his stupidity, this brutishness, his misery; and hence they must be brought to understand the great necessity of reforming nature: They are to be taught, how Men, whilst they have sought several remedies for their maladies, have only found out the greatness of their evils, and their own impotency of curing them: that since no remedy could be procur'd from Reason, it was to be learnt from Religion, that is, from God himself. They must be told that this Religion discovers to us, all at once, the origine of all our miseries (by acquainting us with the two states of Man, *viz.* his innocency and fall) which Philosophers of old in vain have sought for; and that at the same time it teaches us their remedy, to wit, our redemption by *JESUS CHRIST*. They must be made to observe, that this Religion is the ancientest of all other; that it has always been in the World; that it has been preserv'd amongst a particular people, who with a prodigious care have kept the Book wherein it is contain'd. The Wonders of this Nation are to be extoll'd before 'em, and the certainty laid open of the Miracles of *Moses*, which were done in the sight of six hundred thousand Men, who would have given him the lye, had he been so bold as to feign, or afterwards to write them in a Book, the most offensive and injurious, that can be imagin'd, to that People who was to preserve it, since every-where it lays open their infidelity and hainous Crimes.

They are to be told, that this Book doth foretel the coming of a Mediator and Saviour, and that all the Religion of this People did consist in the expecting and prefiguring him by the whole body of their ceremonies: That the coming of this Saviour hath been told by a continued succession of miraculous Prophets, who have appear'd from time to time to admonish the World thereof: and who have mark't and set down the time and principal Circumstances of his Life and Death: That he after this came at the time foretold; that he

was not acknowledg'd by the *Jews*, because the Prophets having spoken of two comings of this Saviour, one in humility and poverty, the other in splendor and glory, they only fixt their thoughts on this latter, which was the cause that hindered them from knowing him when he came poor and humble. They are to be made to comprehend the reasons of this way of proceeding of our Saviour *JESUS CHRIST*. The Wonders of his Life must be explicated to them, and the certainty of his Resurrection laid open; to testify which, all that were witnesses thereof underwent Martyrdom: To these must be added the Miracles wrought by the Apostles, the destruction of *Jerusalem* foretold by our Saviour, the dreadful punishment of the *Jews*, the Conversion of the *Gentiles*; so that in less than an hundred and fifty years the Faith of *JESUS CHRIST* was spread over the whole World, even amongst the most barbarous Nations, (as *St. Justin* expressly observes in his Dialogue against *Triphon*; ) and lastly, that the admirable force of this Religion has subsisted and encreased notwithstanding the unheard of cruelties us'd by Men to destroy it.

These things being timely rooted in the minds of Children, makes them proof against all the Discourses of Libertines, and lets them see, that they proceed only from ignorance and brutishness.

§. 41. There appear'd lately in publick, a Book whereof this discourse is only an abridgment; and which perhaps is one of the usefulest that can be put into the hands of a Prince who has wit and good parts. 'Tis the Collection of *the thoughts of Monsieur Pascal*. Besides the advantage they may thence reap to ground themselves well in the true Religion, by reasons which will appear to them so much the more solid, as they shall be the more thoroughly understood: besides the deep impression it leaves, that nothing is more ridiculous than vainly to boast of Libertinism and Irreligion, a thing of greater importance for Great ones, than can well be believ'd: Besides all this, it is writ in so great, so elevated a strain, and at the same time so plain and far



far from affectation, that nothing is more proper to fashion their minds, and to give them a relish and Idea of a Noble and natural way of writing and speaking :

§. 42. The design Monsieur *Pascal* had to confine himself to Proofs, drawn either from the cognizance of Man, or from the Prophets, or from various remarks on Scripture, is the cause no others have been found amongst his Papers ; and it is certain that he had an Aversion from Abstract and Metaphysical reasonings, employ'd by many to establish the truths of Faith ; yet did he not pass the like sentence on some other more sensible Proofs which may serve for the same purpose. On the contrary he was fully perswaded that the Proof drawn from the incapacity, matter is in to *think*, was very solid, and that it shew'd manifestly the Soul was not material, but a substance of another kind distinct from Body. Perhaps, had he had leisure to have brought his designs to perfection, he would have plac'd this Proof as well as others of the same nature, in their full light.

But as it is a matter of the highest importance to establish Princes firmly in the true Religion, so that no means ought to be neglected that can contribute thereunto ; so it seems that prosecuting this design, one may, with profit, make use of all those natural reasons, which are clear and solid, by insinuating them so into their minds, that they shall not be aware of the hidden design. The Proofs which are drawn hence, *viz.* that the understanding clearly sees that it is impossible, matter and motion should be necessary and eternal beings, that matter should think, know it self, and generate a Spirit ; are perfectly of this kind, and others may be drawn from the order and newness of the World proper enough to work on all sorts of understandings. The inconveniency that may here be alledg'd, that these kinds of Proofs lead us only to know a God, but not a *JESUS CHRIST* our only Redeemer, is not considerable in regard to the greatest part of the World : For all the Points of Religion are for the most part made up into one intire Body ; all is either receiv'd, or all reject-  
ed ;

ed; so that fastning on Men some one part, the whole Body of Tenents which it contains for the most part goes along with it.

§. 43. It is St. *Basil's* advice that Children should learn sentences out of the *Proverbs* and Books of *Wisdom*, to sanctifie their Memories by the word of God, and to instruct them in the Principles of Morals. Perhaps this Practice may be us'd with profit, but at the same time they ought to be so explicated as to raise in them a great Idea of Holy Writ, and to make them sensible of the infinite treasures of light contained therein. Perhaps by this means a cure might be provided against a great and frequent malady of Great ones, which makes them disrelish and contemn Scripture for the apparent meanness, and obscurity of expressions wherein it has pleas'd God Almighty to involve the truths it contains.

§. 44. To these Sentences gather'd out of the *Proverbs*, others may be added, drawn out of Heathen Writers; and of these, one will be enough to learn on a day. This Practice continued during the course of several years, will suffice to make them remember the best sayings of Poets, Historians, and Philosophers: and by it, one may have the means to cull such out as may be most proper to correct their faults, which hereby they may come to know, being thus plac'd before their Eyes in a sweet agreeable way, and without exasperating of them.

§. 45. It would be a piece of too much rigor to debar absolutely Children the reading of Heathen Authors, since even these contain many useful things: But it is the Master's part to know how to make them speak like Christians, by his manner of explicating them. In them are to be found Maxims entirely true, and these are Christian Maxims of themselves, since all truth comes from and belongs to God Almighty. These therefore ought only to be approv'd without more ado; or else it must be shewn that Christian Religion carries them yet much further, and makes us dive deeper into the truth of them. There are others which are false  
in

in the Mouth of Heathens, but are very true and very solid in the Mouth of Christians : And this it is a Master ought well to distinguish by laying open the vanity of Heathen Philosophy, and opposing thereunto the solidity of the Principles of Christian Religion. Lastly, there are some that are absolutely false, and the falsity of these ought to be manifested by solid, and clear Reasons. Thus whatsoever is in these Books will be profitable, and they will become Books of Devotion and Piety: since use may be made of the errors they contain to make known the opposite truths, and to make one comprehend more fully the horrible blindness to which the understanding of Man is reduc'd by Sin, and the great necessity of the light of God's grace to dissipate that darkness.

But to understand more fully, how these three things may be put in practice, viz. how 1. To heighten the Sentiments of the Heathens by Christian truths ; 2. How to declare their falsity when utter'd by them, and their truth when spoken by Christians: 3. How to shew the vanity and illusion of all their Philosophy, I have thought it an Obligation to put forth an Essay on one of the best Books of *Seneca*, which is That he made on the *Shortness of Man's Life*, by reflecting on several Passages therein.

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OF THE  
Education  
OF A  
PRINCE.

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PART III.

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*Containing several Treatises wherein a more particular explication is to be found of several Points in the precedent Discourses.*

Reflections on Seneca's Book of the shortness of Man's Life.

*Wherein is seen the use, one ought to make of the Writings of Heathen Philosophers.*

S E N E C A.

“ **M** A J O R pars mortalium de Naturæ malignitate conqueritur, quod in exiguum ævi gignimur, quodque tam velociter, tam  
“ rapide dati nobis temporis spacia decurrant. —  
“ Quid

“ Quid de rerum Natura querimur ? Illa se benigne  
 “ gessit ; vita, si scias uti, longa est.

*The greatest part of Mankind accuses Nature of malignity for having brought them into the World to live so little there, and that the time she has bestow'd on them passes so swiftly away—— But these complaints are not just. Nature hath dealt favourably with us ; our Life is long enough, if we know how to use it right.*

## REFLECTION.

The common sort of Mankind complain of the shortness of Life, and to these complaints Philosophers oppose themselves. They lay to their charge the time they spend idly, and maintain, that Life is long enough if it be well managed. They set forth the vanity of the greatest part of Men's employment, and exaggerate their sottishness in bestowing all their time on other Peoples affairs, and reserving none to themselves. *Seneca*, amongst others, triumphs in the present Treatise on this score. To hear the tone and confidence, wherewith they speak, one would think they had all the reason in the World and it is true they lay the blame on what really deserves it. Nevertheless the truth is, That had we no other lights than such as Nature holds forth, we ought on the contrary to say, that the Vulgar are in the right, and the Philosophers in the wrong. To say the truth, the Life of Man is too short, and no wayes suffice for those very things, for which Philosophers would employ it. They bid me search, by reasoning the true end to which I ought to direct all my actions ; that I should correct all the Errours that the prejudices of my Childhood or Examples of debauched Persons have imprinted in my mind : That I should square all things according to the Rules of Truth ; that I should tame my Passions, and have always present before my eyes such reasons as may free me from the false impressions of deceitful objects. A thousand Lives like mine will not suffice to bring a work of this nature to perfection.

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But why therefore, say they, lose you so much time? why are your thoughts so disperst, and you so much out of your self? What matters it whether I lose my time or no, if I become not happier in managing of it better? But how do you pretend that I should gather my thoughts together, and redress that dissipation, whereof you accuse me? I confess it is one of my greatest evils and my whole Life is not sufficient to cure it. I feel an impetuous instinct which hurries me out of my self; I find nothing in me wherewith I am satisfied; I must have gross thoughts to employ and free my self from an irksom restlessness. All these subtle and nice considerations, wherewith they store my head, slip away forthwith, to make place for more sensible ones, which seize more strongly on me; before that I shall be accustomed to busie my self with these Spiritual and Philosophical Idea's, Death will have put me out of possibility of using them.

There is therefore more truth in the complaints of the Vulgar, than in the vanity of Philosophers, and accordingly when they would speak sincerely, they find themselves obliged to complain of the shortness of Life. *We spend all our Life, says Seneca, in continual wanderings, although it would prove too short, should we employ all its dayes and nights to bring our Minds to perfection.*

There is nothing but Christian Religion that can give us any real comfort, for the short space of our Lives. It appoints not Man to learn Sciences, nor would even raise him to a perfection free from all defects: It pretends not we should acquire Vertue by our own strength, but by the infusion of God's Holy Spirit. Now who can complain that Life is not long enough for this.

Our Life is almost too short for any Exercise, for attaining to any Art or profession. We live not long enough to become either good Painters, good Architects, good Physicians, good Lawyers, good Philosophers, good Captains, good Princes; but we live long enough to become good Christians: And the reason is, we are not sent hither into the World to be either Painters, Physicians, or Philosophers; but our errand is to be Christians.

S E N E C A.

## S E N E C A.

“Plerosq; nihil certum sequentes, vaga & inconstans,  
 “& sibi displicens levitas per nova consilia jactavit.

*The greatest part of Mankind propose to themselves no certain end of living : they permit themselves to be carried up and down by a flitting inconstant levity : They are always ill pleas'd with their present state, and toss'd to and fro by a continual vicissitude of new designs.*

## R E F L E C T I O N.

These People do alwayes well to abandon the pursuit of what they sought after. Their misery is, that they forthwith fall in quest of something else that deserves as little their inquiry. 'Tis unjust to blame them for being displeas'd with themselves : they are only blameable that they are not always so. They are not light and inconstant because they leave off their Enterprises, but because they frame new ones. In fine, Man is so miserable, that in some sort inconstancy is his greatest vertue ; because by it he shews that there remains yet in him some remnants of that Grandeur, which prompts him to disrelish things that deserve not his esteem or affection.

## S E N E C A.

“Omnes deniq; ab infimis ad summos pererrant :  
 “Hic advocat; hic adest : Ille periclitatur, ille defendit ; ille judicat : Nemo se sibi vindicat : alius in  
 “alium consumimur.

*Consider how Men from the lowest Condition to the highest pass away their time : Some procure others to manage their affairs ; others undertake the management of them : this Man is accused, that defends himself, a third sits as Judge : No body thinks on, or lives for himself. We totally waste and consume our selves one for another.*



## REFLECTION.

If there were no other Life but this, as *Seneca* almost thought, he was in the wrong to blame them. These Men are as pleased with this noise and tumult, as Philosophers in their greatest repose. They dye with as much constancy, or rather with as little sense and fear of Death. Truths become falsities in the mouths of Philosophers, because they spoil and corrupt them. 'Tis but fit we should free our selves from the turmoil of the World, and think on our own affairs, provided those thoughts produce any solid good; and on this score, Christians have reason to forsake it: But if we receive no greater advantage by being alone, than in company, it is all out, as good to be there as with ones self.

## S E N E C A.

"Non est quod ista officia cuiquam imputes, quoniam amquidem cum illa faceres, non esse cum aliquo volebas, sed tecum non poteras.

*You ought not to pretend that others are oblig'd to you for the services you do them: For it is not out of a desire of benefiting them that you do these things, 'tis because you cannot be with your self alone.*

## REFLECTION.

This is a pretext almost always to justify ingratitude, One would think that we incur an obligation to such onely as have on set purpose obliged us, and not to such, as hunting after their own pleasure and profit, have by chance light on us in their way. Farewel Gratitude, if this be a rule. But to retain it amongst us, we must consider the good deed done, without searching into its cause and origine: For should we riddle there, we should find all things for the most part so corrupt, that our gratitude would wholly be extinguishd.

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Wherefore, where acknowledgment is due, we ought not to subtilize too much ; it will by being too nicely sifted quite vanish away.

S E N E C A.

“ Omnia tanquam mortales timetis ; omnia tanquam  
“ immortales concupiscitis.

*You fear all things as being mortal ; you covet all as if you were never to dye.*

R E F L E C T I O N.

The reason of this, is, that Man is both mortal and immortal. He is immortal according to the institution of his Nature, and mortal by its corruption : his fear speaks him mortal and miserable : His unbounded desires prove his immortality.

S E N E C A.

“ Potentissimis & in altum sublati hominibus exci-  
“ dere voces videbis, quibus otium optent.

*It often happens that Men in the greatest power and elevation, let slip words by which they give the World to know, that they want, and desire repose and quiet.*

R E F L E C T I O N.

It is because real Happiness consists therein. And if the quiet of this Life be unable to satisfy those who enjoy it, 'tis because Happiness consists not in the repose and quiet of this Life.

S E N E C A.

“ Tanta visa est res otium, ut illam, quia usu non  
“ poterat, cogitatione præsumeret. (*He speaks of*  
“ *Augustus.* )

*Quiet*

*Quiet is so great a good, that those who could not effectively enjoy it, were glad to take a taste thereof by their thoughts and imagination.*

## R E F L E C T I O N .

This seems easie to be done : Such-like thoughts are not troublesome ; they leave us the free enjoyment of Greatness, and in some sort joyn together all the advantages of repose with those of Fortune. But let a necessity of chusing intervene, it will soon appear that on a corrupted Soul Greatness works with more attractiveness than repose.

Thus Men please themselves in forming Idea's either of States of Life, which they would not effectively undertake, or of Vertues they would never practise, to the end they may take Pride in these glorious Representations, and fancy themselves such and such, whilst they remain in the condition where their concupiscence has a mind to Place them. *Do you ask me, sayes Seneca, why I would have a Friend? 'Tis because I would have one for whom I might lay down my Life: Ut habeam pro quo mori possim.* This sentiment is great and elevated, and, as such, mighty pleasing to a Soul full of Vanity : But let him alone, he will find means to free himself from Death ; he will never fall into the occasion of dying. In the mean time being out of danger, he pleases himself with this thought, which lays before his eyes all those praises he might deserve by this Heroick deed he never will do.

## S E N E C A .

“ Plures, cum aliis felicissimi viderentur, ipsi in se  
 “ testimonium dixerunt, perosi omnem actum annorum  
 “ suorum. Sed his querelis nec alios mutaverunt, nec  
 “ seipsos. Nam cum verba erumperent, affectus ad  
 “ consuetudinem relabuntur.

*There are many who appearing most happy, have nevertheless born witness against themselves, by detesting the tur-*

moil of their past Life. But these complaints have neither produced any change in themselves, nor others ; for after all their talk they have been hurried by their passions back again to their old wonted ways.

### REFLECTION.

Discourses of this nature are usually made during the intervals of passions ; but those once weakned again, they are laid aside and forgot. In Man nothing is permanent, nothing alwayes present, neither Passion nor Reason ; and in this are to be found the greatest mistakes of Ancient Philosophers : They thought that by furnishing Men with fair Reasons against the fear of Death, Poverty, and Pain, they could make them resist all the impressions of these objects. But here lurks a double error : first, in believing that Man guides himself by Reason, whereas he is lead by Passion which domineers over him : Secondly, in imagining that Reasons can alwayes be present ; whereas the Soul, being uncapable of a constant application thereunto, is necessitated to forget them, to think for the most part no longer on them, whence passions have leave to play their part and carry the day.

### S E N E C A.

“ Totâ vitâ discendum est mori.

*We ought to employ our whole Life in learning how to dye*

### REFLECTION.

He so highly esteem'd this sentence, that he repeats it every-where. *Hoc quotidie*, sayes he in another place, *meditare, ut possis equo animo vitam relinquere. Fac tibi jucundam vitam, omnem pro illa sollicitudinem deponendo*, says he in a third. Nothing is more solid than this thought in the mouth of a Christian. He has reason to concern himself for that moment, which is to decide his Eternity : but nothing is more vain, than it, in the mouth of  
a Hea-

a Heathen, who has neither fear, nor hope for another Life. What need I, says our Heathen, trouble my self with these melancholy thoughts? perhaps I shall dye on the suddain without reflecting on death, and so shall have no need of a resolute constancy. At the worst, what great matter is it, if three or four be witnesses of my impatience and moans! in a quarter of an hour I shall cease to be in regard of them, as they also shall in respect of me. And does this deserve the trouble of a whole Life, wearied and worn out with continual thoughts of Death?

*In fine*, Philosophers commanded what was impossible to be done, whilst on one hand they bade us live without any anxious care of Life; and on the other they painted this very Life out as our only good.

Love is the very Fountain-head of pleasure, and of fear; and it is impossible it should not bring forth these two passions. To be free from the fear of Death, we must not be in love with Life, nor esteem it agreeable. Thus as Christian Religion alone can take from us the love of Life, so it alone can make us slight Death seriously.

## S E N E C A.

“Dispunge & recense vitæ tuæ annos, & videbis paucos quosdam & rejiolos apud te resedisse.

*Sum up the days of thy Life, and thou shalt find, thou hast employ'd for thy self the least and most inconsiderable part of it.*

## R E F L E C T I O N.

Amongst the days he believes he employ'd for himself, he only reckons those spent on Philosophy: But had he reason'd justly, he might have found there remain'd no more to himself of these Philosophical days than of the others; he had only some slight remembrance of them, as he had of the remembrance of his Life. Time past swallows up and equals all things, provided the effects of time past subsist no more; and this is what the Philosophers of old knew not.

## S E N E C A.

“ Quasi nihil petitur, quasi nihil datur, re unâ omnium pretiosissimâ luditur.

*We ask of and bestow on others our time and leisure, as if it were of no worth ; and thus we play and trifle away that which of all other things is most precious.*

## R E F L E C T I O N.

If that time be the best employ'd which is the merriest spent, I cannot do better than bestow it on the next I meet, provided I divertise my self thereby.

The time of Heathens was of no value, but that of Christians is infinitely esteemable ; Eternity may be gain'd thereby.

## S E N E C A.

“ Maxima vivendi impedimentum est expectatio quæ pendet ex crastino. Perdis hodiernum : quod in manu fortunæ positum est, disponis, quod in tuâ, dimittis.

*The greatest hinderance from living happily, is always to have ones mind in suspense, and to be framing designs about what's to come. We permit time present to slip from us, and in lieu of applying our selves to regulate it, we are foolishly busie about that, which is yet in the hands of Fortune.*

## R E F L E C T I O N.

Time to come is not in the hands of Fortune, 'tis in the hands of God, who as yet has not bestow'd it on us ; but he gives us the time present as a Talent he will demand account of : and for this reason it is true what Seneca says, that, to live well consists in well-using the time present, and in putting in execution now, what God commands us now, in this very hour, to do. For God's Will commands always something to be done for each minute, and this we ought forthwith to do. The business only is how to know and accomplish it : But are we forbid to think on what's to come ? We ought then to think on it, when it is a part of our present duty to do so ; otherwise we do

not

not follow Almighty God, we will needs prevent and go before him.

S E N E C A.

"Cumceleritate temporis utendi velocitate certandum est: tanquam ex torrente rapido nec semper casuro hauriendum est.

*Our endeavours to use time well ought to keep pace with its swiftness. We must make haste to draw from thence what Water may be necessary, as out of a Torrent that's both rapid and will soon be dryed up.*

### R E F L E C T I O N.

What matters it, that I make so much haste, since the torrent will carry me along with it; and that when 'tis dry'd up, I shall be no more? There is then a palpable illusion in all these discourses, when we look on them as spoken by Philosophers; but they are true and pertinent when deliver'd by Christians. This Time, the Price wherewith we buy Eternity, slips away before our Eyes; and we shall never have other treasures than what we shall have drawn from hence. We ought therefore to go to work a pace. The consequence is good, and 'tis strange so few are wrought on by it.

S E N E C A.

"Nemo, nisi à quo omnia acta sunt sub censura suâ  
"quæ nunquam fallitur, libenter se in præteritum re-  
"torquet.

*Only those who strictly censure all the actions of their lives, and judge thereof by the infallible Rule of Conscience, can with pleasure look back on what's past.*

### R E F L E C T I O N.

There's a spice of folly in this insolency. What, is Man never deceiv'd? he has owned, and said the contrary an hundred times. But this vain Image having here struck his fancy, he no more remembers either his



own weakness or his old Maxims. This forgetfulness is not less strange than that which makes him in another place say, Philosophy gave us possession of an eternal felicity, although according to his Principles it cannot out-last our life. Man is apt to speak what he desires, and to suppose things such as he would have them to be. He would be infallible ; he would enjoy an eternal felicity. He gives himself both the one and the other in his fancy and words, since he cannot effectually bestow them on himself.

## S E N E C A.

“ Hæc est pars nostri temporis sacra & dedicata, &  
 “ omnes humanos casus supergresso, extra regnum  
 “ fortunæ subducta, quam non inopia, non metus,  
 “ non morborum incurfus exagitat. Hæc nec  
 “ turbari, nec eripi potest : perpetua ejus & intrepida  
 “ possessio est.

*Time past is that part of our Life, which is, as it were, consecrated, and above all human accidents ; it's no more obnoxious to Fortunes tyranny, it's free from the assaults of poverty, fear, and sickness. This can neither be disquieted, nor taken from us : its enjoyment is lasting and peaceful.*

## R E F L E C T I O N.

How shallow are the discourses of Philosophers ? How could the Heathen be in possession of time past, he neither expected the reward of his good actions, nor fear'd punishment for his bad ? What was past of his Life, when once forgotten, was to him as if it never had been : He could therefore only keep possession therefore by remembring it. But what a poor kind of a thing is this possession ! by it we only enjoy some small number of actions, and only the body of those, the greatest part of circumstances are forgotten ; and what is retain'd, helps only to give some faint divertisement : He need not therefore brag, and bear up so high. If there was not a Life to come, the remembrance of what's past,

past in this, would be useless enough ; and all the fruit we could gather thence, would be like to that, which we draw from some mean and trivial story.

But let a Christian hold this discourse, its truth will exceed the loftiness of expressing it : For it is true that what's past subsists yet, that none of our actions perish, We shall find them all writ, as the Prophet speaks, with a Graver of Iron. We may yet nevertheless say, that it is not free from all change, since our good actions in some sort may be annihilated by our bad, as on the contrary our bad may be abolished by our good ; so that they will not be perfectly fixt and permanent till the end of our Life, when the good shall be no more in danger of being destroy'd, and the bad out of hope of redress.

Human Philosophy did infinitely diminish the horreur of Vice, and the esteem of Vertue, by extending them no farther than this Life. For one may say of Vertue and Vice, what was usually said of Misery : *Nihil magnū quod extremum habet* : Nothing that's finite is great. But the Eternity which Christians consider adds an infinite weight to either our good or evil actions, since it makes both the one and the other to endure for always.

## S E N E C A.

“ *Decrepiti senes paucorum dierum accessionem votis mendicant, minores natu seipsos fingunt, mendacio sibi blandiuntur, & tam libenter fallunt, quam si fata unā decipiant.*

*Old Men ready for the Grave offer their Vows full of meanness, to have their Lives prolonged for some few years ; they fancy themselves younger than they are, and please themselves with this deceit as much as if they could thereby stop and deceive the approaching Death.*

## R E F L E C T I O N.

There are certain foolish extravagances that alter and change, as fashions do, and so last but for some time. There are others that continue always, and these are grounded on the most essential objects of concupiscence.

The desire of Life which makes old Men dissemble their age, is of the number of the last. Men will always desire to live, and to dye will be troublesome to them.

But how comes it to pass they take delight in these deceits, the falsity whereof themselves sufficiently know? It is because these fictions furnish them with pleasing motions and thoughts, and that they apply themselves so much to this pleasure that they consider not their falsity. Something not unlike this happens in reading Romances. 'Tis known they are all Lyes, and yet they please, because no Body thinks of their falsity; its Idea is laid aside, and pleasure is taken in reading the imaginary accidents they contain.

## S E N E C A.

“ Quædam vitia illos, quasi felicitatis argumenta  
“ delectant. Nimis humilis atq; contempti hominis  
“ esse videtur, scire quod faciant.

*There are certain Vices that please us, because they are the badges of our greatness, and fortune. There are some who think it the part of a mean and contemptible spirit, to know what they do.*

## R E F L E C T I O N.

The Great are pleas'd with those faults, the Great are only capable of; because by them they are distinguished from the lesser sort. We love to own the Vices incident to Men of parts, because we fancy those, who take notice of them, regard the cause more than the effect.

effect. There's nothing more common, than to tell such faults as are ingenious and witty; and our design therein is not to let our hearts know we have done amiss, but to tell them that we are Men of parts and ingenuity.

One of those *Roman* Epicures, whil't he was carried in a Chair from the Bath, ask'd his Servants, *Do I sit? Jam sedeo?* Much like unto this was that of one, who being a Hunting ask'd those about him: Do not I here take a great deal of pleasure? These *folies* are peculiar to Great ones, and it is good to observe them; the vulgar is not guilty of any such.

## S E N E C A.

"Operosè, nihil agunt.

*These People are always busie, yet do nothing.*

## R E F L E C T I O N.

'Tis what may be said of the generality of Men. They are all in a throng, all in a hurry, and all this stir ends in nothing. They build Castles of Paper which the Wind sweeps away. To employ ones labour well, one should know some end to labour for: *Bene consurgit diluculo qui querit bona*, says the Scripture: But if we do not know, where this good is to be found, 'tis in vain to rise early in the morning to go in search after it. The slothful and the diligent advance equally, when the one knows no better than the other what is to be done.

## S E N E C A.

"O quantum caliginis, mentibus humanis objicit  
"magna felicitas!"

*What blindness great Fortunes cause in the minds of Men?*

R E-

## REFLECTION.

We see the Clouds wherein others are involv'd, but we see not those that environ us. What we say to others is true; but we never tell these truths to ourselves. *Seneca* knew the blindness of the Great, but he knew not that of the Philosopher, nor his own: and the reason was, because he did not perfectly know the blindness of the great.

To know this thorowly, one ought not only to be acquainted with that blindness, that is peculiar to some particular condition, but that which is general to Mankind. Those mists which rise from particular conditions are of less consequence: but there is a certain Cloud that benights Mankind, and 'tis this we ought to be well acquainted with.

## S E N E C A.

“ Ad res pulcherrimas ex tenebris ad lucem erutas alieno labore deducimur. Nullo nobis sæculo interdictum est: in omnia admittimur, & si magnitudine animi egredi humanæ imbecillitatis angustias libet, multum per quod spaciemur temporis est. Disputare cum Socrate licet: dubitare cum Carneade: cum Epicuro quiescere.

*By the help of others, without any trouble of our own, we enjoy the knowledge of a number of exquisite truths which have been brought to light, by Man's industry. The secrets of no Age are hid from us, all lies open; and if we would but carry our minds beyond the strait bounds of time, we should find room enough to expatiate in: We might dispute with Socrates; we might doubt with Carneades; and enjoy quiet and ease with Epicurus.*

## REFLECTION.

Behold the pourtrayture of Philosophical Beatitude! This is the noblest employment of that wise Man, the Philosophers

Philosophers so much boast of; and this is the Sum of what all their Wit could find out to make us happy. You shall hear, say they, the greatest Men of all antiquity discourse; you shall see the best of inventions. 'Tis true, but my misfortune is; that I have no eyes to see these dead Men with, and without eyes I cannot entertain them. What therefore shall I do in this Philosophical retirement? Let them say what they will; one that's blind will have much ado to become Philosophically happy. You shall busie your thoughts, say they, in meditating the truths you know, I, but a quarter of an hours meditating disturbs my Brain. This is another inconvenience which our Philosophers have not foreseen. Belike they suppos'd our heads were made of Brass; but let us grant that we may entertain our selves with these thoughts, what great pleasure shall we here find: if they have only for object some falsity, what happiness is there to have ones head always full of Chimera's and Dreams. Perhaps I shall be happier in knowing what Philosophers teach of the nature of the Soul, of its Seat, and of its duration. 'Tis Air, say they, 'tis Fire, 'tis Light, 'tis a Harmony, a Quintessence, a Spirit, a part of the Soul of the World: It resides in the Heart, in the Belly, in the Brain, in a glandule of the Brain: It passes from one Body to another, it flies upwards, descends below, it perishes, continues a while, subsists for ever, is chang'd into God, or into a Dæmon. Now I have made a great progress in knowledge, and let what I have learnt be all truths? yet are they such as are advantageous to me, and for which I ought to interest my self? After all, this contemplation of human truths is not able to divertise me for any while. I find my self straitn'd by a thousand wants, for which they bring no remedy. I must take care to manage a Suit at Law, I must provide for Children; maintain my Family: I have no leisure to discourse with *Carneades*.

It is a strange thing to consider, how many were debar'd their Philosophical happiness, even by their very condition of Life. it belong'd not at all to those  
who

who were oblig'd to work from morning to night; slaves, or Women tending Families had no claim to it. For what means or opportunity had they to gaze at the stars in these conditions?

Let Philosophers declaim as much as they please against riches; one ought to be tolerably well provided to be as happy as they would have one, to the end one should not be continually distracted by the thoughts of getting a necessary livelihood.

Moreover, it was further requisite, to know to read, to understand Languages, and to be furnish'd with a competent wit. Let us joyn all these together, and we shall find that this Philosophical happiness would fall almost to no bodies share; and hence its falsity may be concluded, as on the contrary the truth of Christian Religion may be gather'd. For to be a Christian, only a heart and a docility of Spirit is requir'd.

Thus Philosophers had many false Principles, whereon their whole reasonings turn'd, yet were they not aware of their falsity: And here is one which was the source of most of those fine discourses by which they did exhort to constancy, to a contempt of all humane accidents, and even of Death it self. They did suppose that the Soul could do alwayes and every-where, what she could in some set circumstances. This is the ground of the following discourse of Seneca: *It is a difficult thing, will you say, to obtain from the Soul that it would slight Death. Do you not see for what small trifles it is every day despised? This Man hangs himself at his Mistress's door: That other throws himself head-long from the top of the house, that he may no longer hear the chidings of an ill-conditioned Master; a third who has run away stabs himself, lest he should be brought back again to the Master he had out-run. Can you think that Vertue cannot do, what Fear does so easily? Yes I do, and have reason to think so. This excessive Fear has not produced these effects you mention, but by blinding these wretches, so as to hide from them the misery of Death, and letting them only see and consider the evils they shun. To say, Reason can do this, because Passion did it, is to affirm, that if darknels*



darkness can hinder us from seeing, light can do so too.

The extraordinary effects of our passions cannot be imitated by Reason, because they depend on certain motions which are not perfectly voluntary. We cannot when we please excite in our selves those violent agitations; they depend on objects, and even on some certain disposition of the Body.

Without that rage of deceit and folly, which makes these People look on the evils they would shun as intolerable, and which hides from their sight the misery of Death, never would they take so desperate resolutions. They do not slight Death, they think not on it, and so run head-long thither as to a place of rest.

Why do you not by the help of Reason prevent, say again these Philosophers, that which Time will hereafter do for you? But Time will take from before my eyes those objects which at present wholly take me up: it will diminish that impression which now so sensibly works on my Body, it will engage my mind in other thoughts; Reason can do nothing of all this.

There is then a great fault in that Discourse which concludes, That the Soul can always do what she does in some certain conditions which are involuntary and accompanied with a thousand exterior circumstances.

### S E N E C A.

“ Ipsæ eorum voluptates trepidæ, & variis terroribus  
“ inquietæ sunt; subitq; cum maxime exultantes, sol-  
“ licita cogitatio; hæc quamdiu?

*Their very pleasures are not free from troubles and fears,  
for they are in their highest jollity disturbed with this melan-  
cholly thought; How long will all this last?*

### R E F L E C T I O N.

How many are there, who never made any of these reflections, and whose misery it was not to make them? Seneca knew not the stupidity of Mankind, whose misfortune

fortune it is not to be troubled with the fear of those accidents and evils that threaten him, but to be so dispos'd as to live in repose and quiet, without being disturb'd with so warrantable fears.

## S E N E C A.

“ Ad hæc sacra & sublimia accede, sciturus quæ sit  
 “ natural diis, quæ voluntas, quæ conditio, quæ  
 “ forma; quis animum tuum casus expectet; ubi nos  
 “ à corporibus dimissos natura componat. Quid sit  
 “ quod hujus mundi gravissima quæque sustineat, supra  
 “ levia suspendat, in summum ignem ferat, sydera  
 “ cursibus suis excitet; cætera deinceps ingentibus  
 “ plena miraculis. Vis tu, relicto solo, mente ad ista  
 “ respicere?

*Leave these mean employments, and apply your self to the contemplation of these high and sacred truths; learn what's the nature of the gods, what their inclinations, their condition, shape, &c. what will befall our Souls, and where Nature will place them when separated from the Bodies: what Power it is that keeps heavy Bodies in the middle of the World, and raises light ones up: Have you no mind to leave the Earth, to fix the eyes of your mind on these great objects.*

## R E F L E C T I O N.

It appears by all these Discourses that Philosophers did aim at nothing else but having their minds busied about some object great enough not to make them weary of themselves, and able enough to free them from their passions. The inquiry after the immortality of the Soul, and the nature of God was by them rankt in the same place with that about the gravity of the Earth, and the disposition of Elements. They did not reflect that this knowledge was necessary to guide their Lives by: They believed they might be happy without knowing their origine, whence they came or their end whither they were to go. And, generally speaking

speaking all their Philosophical speculations were no more to them than a game at Cards, which with as much certainty produces the effect of diverting them as the most sublime Meditations whatever.

If therefore it be a happiness to know all these things, it is a misery to be without knowledge of them; so that all these speculations, having only for their end the convincing us of our ignorance, are only capable to make us more sensible of our misery. But if it be not a happiness, why do they look on all these inquiries as on something that's great. It is therefore evident that Philosophers have not plac'd their happiness in the knowledge of truth, but in this agitation of the mind fill'd with great Idea's. They were of opinion that it import'd little whether what they knew was true or false, so that they were equally taken up therewith. Error, Doubt, Truth, were Things indifferent to them, nor did they ever esteem those, who made profession of knowing nothing, less happy than those, that boasted they knew all. In a word, they really only aim'd to please and divert themselves, whilst by all these glorious promises they cheated the World: and even then when they set themselves against those, who taught, that pleasure was Man's Sovereign Good, they propos'd to themselves no other than an idle diversion of mind.

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A  
**DISCOURSE,**  
 Containing in short  
**The Natural Reasons**  
 OF THE  
**Existence of GOD,**  
 AND OF THE  
**IMMORTALITY**  
*Of the SOUL.*

**A**S Libertines and irreligious Persons reject almost all proofs drawn from the Authority of Holy Writ, and imagine they lay the axe at the very root of these, when they deny the Existence of GOD, and the Immortality of the Soul: so those, who undertake the defence of Religion against them, have thought it their duty to call Natural Reason to their aid as a common principle which they cannot disown.

Some have sought out subtle and Metaphysical discourses for proof of both these points: others have propos'd  
 more

more popular and sensible ones, such as are drawn from the consideration of the exquisite order in the Universe, which, as a large Book, lies expos'd to the view of all.

I acknowledge, that those first are not the most proper and efficacious proofs to conduct such to the true Religion, as are so unfortunate to be ignorant thereof; and at the same time must own that those others, drawn from Miracles and Prophecies authorizing the certitude of Scriptures, are much more capable to make impression and work on the obstinate: yet I cannot but be persuaded, that these Natural proofs are yet solid ones, and that they ought not to be laid aside, since they may bear a proportion to some kind of wits.

There are, as I have said, abstract and Metaphysical Reasons, nor do I think it convenient to take pleasure in impugning these, or laying open their insufficiencies. Yet are there others which are more sensible, more conformable to our Reason, and bear a greater proportion to the greatest part of Men; and lastly, which are such as we cannot withstand without using violence to our selves; and 'tis these I have a design to gather into this Discourse.

Let the Endeavours be never so great, which Atheists use to blot out of their minds that general impression of a Deity, which the sight of this great World so naturally frames in all Men; yet can they neither annihilate, or entirely obscure it, so strong and deep Roots has it taken in our Souls. If so be it depends not on an uncontrollable Discourse and Ratiocination, yet does it consist in a lively sentiment, and clear view, which is not less strong and powerful than any Discourse whatsoever. To yield thereunto no force is requisite, but violence must be us'd to thwart and resist it.

Reason needs do no more than follow its natural instinct, to be persuaded that there is a God, who created all we see, when it contemplates those regular motions, which roul above our heads; that exact order in Nature never thwarting it self; that admirable union of all its parts sustaining one another; and which cannot subsist without that mutual help which they

lend each other : That variety of Stones, of Metals, of Plants ; that stupendious contrivance of living Bodies, their production, their birth, increase and death. It is impossible that reason contemplating all these wonders, should not hear a secret voice assuring it, That all these cannot be the effect of chance, but of some cause containing in it self all the perfections, which we observe scatter'd in this great work.

In vain should one endeavour to explicate all the springs and contrivances of this stupendious Machine, by saying, There is nothing here but a vast extent of matter, with a great motion, ordering and disposing it : since we must further tell, from what cause came this matter and great motion : And this cannot satisfactorily be done without ascending to an immaterial and intelligent Principle, which once must have produc'd, and now does conserve both the one and the other.

For how is it possible to conceive that this dead and insensible bulk, which we call *Matter*, should be eternal and without beginning? Do we not clearly see that in it self it hath no cause of its own existence, and that it is even ridiculous to allow to the meanest and most contemptible of all Beings, the greatest of all perfections, to wit, To be from, and by its own self? I am conscious to my self, that I am infinitely more noble than Matter ; I know it, it knows not me : Yet at the same time I am conscious to my self that I am not from eternity : It follows therefore that It, as well as I, must have a cause of its Being ; and this cause which cannot be material, must be that immaterial and all-working Principle which we search after.

But if it be ridiculous to fancy a matter subsisting from all eternity by it self without cause or principle, it is much more foolish to suppose motion increated and eternal : For it is evident that no matter has in it self a cause or principle of its own motion : it may receive motion from abroad, but cannot have it from it self : what motion soever it hath, is communicated to it from some other cause ; when by this cause it ceases to be mov'd, of it self it remains in an eternal rest.

Who

Who has then produc'd this great motion which we see in all the parts of the World, since it proceeds not from matter it self, nor is unalterably fix'd to any part thereof, but is still passing from one part to another by a continual vicissitude? Shall we also exalt this mode, this accident, into an eternal and self-subsistent Being? And shall we not rather acknowledge, That since it cannot be without a cause, and that this cause cannot be Matter, it must of necessity be produc'd by an immaterial Principle?

If such a cause as this be requir'd to infuse motion, it is no less necessary to regulate and determine it in such measures and proportions as are fit to conserve the World, and without which it would be destroy'd, For although we may well think that this motion which fashions, orders, and disjoins all bodies, is infinite in the infinity of spaces; yet is nevertheless certain, that it is finite in each parcel, and that if it were either greater or less in our visible World, it would totally change the face of things, and make it quite another World than it is: who then hath brought it to that measure and proportion wherein we find it? and how comes it to pass that amongst those innumerable degrees whereof it is capable, it hath exactly lighted upon that which disposes things in that admirable order we see? Matter of it self is indifferent to receive a less or more violent motion: the one or the other would quite change and dissolve the World. Whence then comes it, that all things are plac'd in so exact a ballance? 'Tis Chance hath done this, say, they: it is true they may say so in words, but I cannot think, they can seriously from their hearts say so.

But besides matter and motion we descry over and above in the World *Thinking* Substances or Beings; because we are certain we think our selves, and judge that others like us do the same. Now the consideration of these Beings leads us directly to the knowledge of the Soul's immortality, and consequently of the existence of its Creator.

For it is impossible we should seriously consider and reflect on the nature of Matter; but that we shall pre-



presently see (let it be turn'd and toss'd as one please) that never through the various disposition and contexture of its particles, it can form a thing not knowing<sup>g</sup> it self at first, become afterwards a knowing and considering substance, and that by moving and stirring this dead and insensible matter, it should presently start up a living Thinking and intelligent Being. There are few things our Reason sees more evidently, than the impossibility of a meer Body's thinking and knowing it self.

What follows hence? even that since it is certain that we think, and are thinking Beings, we have something in us that is not Matter, but really distinguish'd from it. What therefore will be able to destroy this? why must it perish when separated from Matter, seeing Matter perishes not when separated from it?

The annihilation of any Being is to us unconceivable. Nature furnishes us with no examples of it; the whole current of our Reason drives against it. Why therefore should we use violence both to our Imagination and Reason, and endeavour to take these Thinking Substances out of the common condition of all other Beings, which when once on foot never fall back again into their former Nothing? and why shall we fear lest our Souls which are infinitely more noble than Matter, be annihilated, since we apprehend no such thing for any parcels of it?

Now if we cannot doubt but there are in the World Thinking Substances that are not Bodies, being further certain that they have not been for ever, what cause must they have had? This cause cannot have been body or matter; for matter being a *Nothing of Spirit*, if one may speak so, how can it possibly produce a Spirit? Nor can this cause be another Soul or Spirit; that is to say, the Souls of Fathers cannot produce those of their Children. For how is it possible a Spirit can produce and bring forth out of nothing another Spirit, having thoughts and desires different from its own, and often such as are quite contrary to them: If a Spirit could produce another, it would produce it by thinking; it would therefore know this power it hath, it

would

would be aware of its effect. But who ever knew or was aware of any such thing? *I am ignorant*, said the Mother of the *Machabes*, *how you first appear'd in my Womb*. All Mothers may say the same; and it is evident that neither their thoughts, nor will, contribute the least to that admirable work that is fram'd within them, since very often they have thoughts and desires that are quite opposite and would destroy even their Children's Birth.

Whatsoever therefore is in the World leads us to the knowledge of its Creator, Matter, Motion, Spirit. All these cry with a loud and intelligible voice, That they are not from themselves, that a God created them; *Ipsē fecit nos, & non ipsi nos*.

GOD, that he may take from us that impious thought of the World's eternity, has even in sensible and gross characters writ what will shew us that it is new, at least as to the order it is now in, and without which we cannot live and subsist: Hence it follows that Men and other living Creatures are new; and this will suffice to prove the existence of their Creator.

For we know no natural cause, which may have rais'd our high hills, or hollow'd valleys so as to be the receptacles of all our Seas. Let all Histories be read, and we shall not there find the example of one Hill newly rais'd. The winds sometimes in some places raise little heaps of dust, but these never come to any considerable height, and are even as often destroy'd as made. Earth-quakes often made havocks, but we read not that they have rais'd high hills, and to suppose they should, is onely to build an Hypothesis in the Air, supported by no experience. Thus Mountains daily and sensibly decreasing by rains, and Rivers always carrying with them part of the Earth, and Valleys being proportionably fill'd up, it is evident that neither the one nor the other, could for a whole eternity remain in the estate we see them, but in a certain term of Years both Hills and Valleys would necessarily be levell'd: and it is further evident, That if the World was from eternity, this had already

been done, since the least sensible diminution is able to level the highest Mountains an infinite number of times, during that infinite space of Eternity.

It is therefore clear we cannot suppose the World eternal in the state and posture we find it, that is having one part raised and dry, the other deprest and cover'd with Waters. The ordinary course of natural Causes tends towards its destruction, since it would level the Earth, and spread the Waters over all its surface: and yet Man cannot subsist, was our Earth other-ways dispos'd than it is. He certainly would perish, was the Earth's surface one continued Sea: Man therefore is not Eternal, no more than the rest of living Creatures. He had therefore a beginning, and by a certain continued succession of Years one may go to the stock and root of his origine.

Now what shall we assign for the cause and origine of Man? Should we search all Nature for one, none shall we find capable of producing such an effect. It has not been heard that, Men have been produc'd otherwise than by the ordinary means.

It is also very probable, That the ordinary motion of the matter the World is compos'd of, would never be able to produce a Lion, were there no such beasts in Nature; as the same motions do not produce Wolves in *England* now, where once they were all destroy'd.

But it is at least absolutely certain, Motion can never bring forth a Spirit, as we have already shewn; and that matter being depriv'd of a thinking faculty can never come, by different dispositions and textures, to reflect on and know it self. Thus we must necessarily acknowledge, That Men are new Creatures, and that all corporeal Nature being in an absolute incapacity of producing them, it evidently follows, that since they are not from eternity, they have been produc'd by a more powerful Being, than is to be found in Nature.

Thus all the inventions of Mankind proclaim Novelty, and disown Eternity. We find nothing in the World which may be a mark of an Antiquity greater than that, Holy Writ assigns it. Beyond 4000 years

we have no Historians; since that time we see a continual increase and progress, like to that of one who coming out of his Childhood, by degrees passes through and advances towards the other riper years of his age.

*Varro* witnesses, that amongst the Arts which were in the world when he writ, there was none of an antienter date, than a thousand years. Great progresses have always been made, and new inventions found out, to ease the troubles and necessities of man; the higher we ascend the more imperfect shall be found these inventions, and man worse provided therewith. We know almost the Origine of all Arts, of all Sciences, of all Politics, of all Empires, of all Towns.

I know a certain Author hath amongst the new Inventions which have lately been found out, gathered together many old ones, which are lost, whereof he has composed a Book under this Title, *Vetera deperdita, nova reperta*. But it is observable in this Book, that these ancient lost inventions were but of small use, and are supplied by new ones both easier and better, with advantage. Whereas those which have been lately found out, are on the one side so commodious, that 'tis impossible that being once known, they should ever be lost; and on the other so easie, that it is a matter of wonder the world should have been so long in lighting on them.

For Example, What greater benefit can accrue to the life of man, than that we receive from the art of managing in our Works those two great Natural Agents, Wind and Water. The greatest part of what is now done, is performed by the force we borrow from these two bodies. The least skill in Mechanicks seems naturally to lead us to the using them as we do, since for the most part 'tis force we seek after, the application being always easie.

I may with confidence be said, that Men will never be so simple as to work by strength of hand, what they now with so much ease do with the help of Wind and Water; and that thus the invention of Mills will never perish.

perish. Nevertheless this so profitable Invention is not very ancient; before *Pliny's* age there was none known. No other art had they to grind Corn, but that of a Quern, turned either by strength of hands or horse. And though it appears by this Authour, that in his days there were Mills which turned with Water, yet his manner of speaking thereof in his 18 Book. 10 Chap. makes it apparent, the invention then was both imperfect and rare, since he mentions it, not as the common way of grinding Corn, whereas, when that once became known; it put down all others.

Moreover there is nothing more natural, more simple, than Printing; nor is there any reason to fear lest, that should perish, which is the means of transmitting all things else to eternity. But we have a great deal of Reason to wonder how it came to pass it was so long before it was found out. The Ancients knew how to grave on Brass; it was easie therefore for them to think, that by Printing on Paper what they had writ in Brass, they might in a trice transcribe what they had been so long a drawing with their Graver. If this thought had come into their heads, and they followed the hint, they could not have been so long in bringing it to perfection, and finding out a mixture fit to make Printers Ink; nevertheless, 'tis but some two hundred years since this Invention was found out, which will last for a whole eternity hereafter, if the world last so long.

What may not be said of Gunpowder: what advantages are not thence drawn both for pleasure and war? What conveniences are there in Fowling-pieces for killing Birds, above those of Bows and *Tillers*, which once were in use? and how many Machines of great trouble and small effect are laid aside, to give place to Cannons and the playing of our Mines? Once there was scarce any other means to take walled Towns, than by heaping up earth, so as to come to fight hand to hand. Victorious Armies were stopt whole half years to take in some small places. *Cesar* and *Alexander*, with all their valour, could not in a years time have taken

one of the strong Towns in the *Low Countries*: Men are too wicked ever to forget an Invention, so apt to second and back their Passions. All its Materials are alwayes to be had, their preparation not hard, the Experiments easie, and yet for all this 'tis not long since it came into the world.

The Sea - Card is an Invention of that stupendious advantage, that it alone hath brought us to the knowledge of a new World, and by Commerce tyes all Nations together; 'tis a thing so plain, that we have reason to admire how Mankind could have been so long without finding out. For the Load-stones quality of drawing Iron having been always known and experienc'd, it is a hard matter to conceive how it should come to pass that men should never, either by chance or design, have left a toucht Needle at liberty, whether swimming on the water, or suspended in the air: and this case put, without difficulty they would have found out that it turn'd always one way. The same would have happen'd, had they hung the Load-stone it self in a string, for they might have observed, that it also would have turn'd one side to one Pole, and another to the other.

All these inventions with many others are so easie, that 'tis impossible the World should have been for alwayes without finding them out, and they are of that great convenience, that once found it is as impossible they should ever be lost: It is therefore evident that being new, they are so many sensible proofs of the newness of Mankind, since Man could never have fail'd of finding them out sooner had he been from eternity, and that having once found them, he could never have let them perish.

Thus whatsoever we see in the World, fixes us in the belief of its having not been for alwayes, and perswades us there is another Being above this World, which hath created all other Beings, And 'tis in vain that Athiests upbraid us with the incomprehensibility of this Being, as also that we our selves do acknowledge we cannot conceive it; for being infinite, 'tis not strange it should surpass the capacity of our Souls which are finite and limited.

limited. Our Reason can comprehend, That there are certain things though they be incomprehensible. But this one incomprehensible Being once admitted, in some sort we become capable of comprehending all Nature, and we are no more at a stand to give a reason of an infinite number of things, which without it, would be inexplicable. Bodies are, because God hath created them; Motion is, because he hath produc'd and doth conserve it. This Body is in this place, because God, having created it in another, it at last hath been brought hither by a certain series of changes which are not infinit. There are certain Thinking beings, because God creates them, when he sees Bodies fitly prepar'd for their reception. Mountains are not yet levell'd, because the World as yet hath not lasted long enough to produce this effect. There are Men, because they sprung from a Man and Woman whom God created. There are Beasts, because God when he created the World, fram'd these animated Machines and gave them a power to multiply, and conserve their species by Generation. There are no Histories which teach further than four thousand Years, for the World being but six thousand Years old or thereabouts, 'tis not strange that Mankind at the first should have apply'd it self to such Arts as were of most use for conserving Life. All this is linkt together and agrees perfectly well with what the Scripture teaches us of a God and the Creation of the World.

But those, who desiring to confine all things within the narrow limits of their own understandings, will not allow of this incomprehensible Being, because they cannot comprehend it, do not avoid the inconvenience they, without reason, lay to our charge; nay on the contrary, they do nothing but augment it. Instead of one Incomprehensible Being which they reject, the world and each part thereof becomes incomprehensible for them; they are forc'd to admit in all things an infinite progress and succession of causes depending one on another, without ever coming to some primary and independent one; which of all others is most incomprehensible



## Of the Existence of God, &c. 69

prehensible and thwarts Reason the most. Why is this Man in the world? because he was born of such a Father, and that Father of such another, and so *in infinitum*. Why is this Lion here? because he came of another Lion, and so end-ways. Why is this parcel of Matter in this place? because it came from that other, and so *in infinitum*. Infinity is to be every-where found, and so Incomprehensibility never to be mis'd. Thus their Understanding is forc'd to yield under the weight of the least thing imaginable, whilst it bandies it self against him before whom it is just and glorious to yield and prostrate it self.

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# Discourse

*Of the NECESSITY  
Of not trusting the Conduct of ones Life  
to Chance, and of not guiding it by the  
Rules of Fancy.*

**A**S soon as men come to a state of knowing what they do, they betake themselves to several Conditions and Callings, according either as their inclinations carry, or necessity or want engage them. The causes of their inclinations are various, and often very irrational, and that it is which produces that exotick variety of Conditions and Callings in the world; what for the most part directs us to this kind of Life rather than another, is so inconsiderable and trivial, that could we remember it, we should be ashamed of our foolish lightness.

But besides this variety of Callings, whereof each is but taken up by a certain number of People, there is a common one, a general Trade which all Men are oblig'd to profess, and 'tis that, of being and living like Men. This Calling is of importance infinitely above all the rest; it comprehends and regulates them all. Others are good or evil, profitable or pernicious, according as they are conformable or contrary to the devoirs of this common one.

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In general it may be said, that these Duties consist in living and dying as one ought. To live, is to travel towards Death. To dye, is to enter into a Life that shall never end. Life therefore is a Journey towards Death; and Death the entrance into a new, and everlasting Life. But as this entrance hath double Doors, one of which is that of Death, leading to a state of eternal misery; the other of Life, placing us in eternal happiness; it is evident, that to live well is to tread the Path that leads to this endless happiness; and to live ill, is to walk in that other, which brings to an eternity of Misery.

All the other differences, observable in the various tracts Men tread in this Life, are nothing compared to this fatal one, which springs from the ends of these two ways. What way so-ever leads to everlasting misery, is unfortunate and miserable, though all strow'd with Flowers. That which ends in eternal happiness is fortunate and good, though all be set with Thorns and Briars. In all the ways Men take, good and evil are to be found; it would be a thing of great difficulty to chuse well, should one consider only the ease, readiness, and pleasure of the way.

And amongst Men there are few who consider more; yet is there scarce any kind of Life that has not been voluntarily taken up by some, as the most pleasant of all others. Nor are Men the most irrational in this particular. All things in the World reduce themselves to a certain kind of Ballance. The good and bad fortune of several conditions is so even-poised, that almost equal proportions of both are to be found in all. So that Men's error almost consists in imagining that each one is either happier, or more miserable than his Neighbours. Whereas the truth is, all conditions are much-what equally fortunate, or miserable.

'Tis not here the proper place to enlarge on this particular, nor to make out how Customs, Imaginations, and Passion create this equality of good and evil in all sorts of conditions. Yet, let these have what power they will to take from us the sense of misfortunes, or

or relish of prosperity, nothing is capable of destroying that inequality which is deriv'd from the last ends of these two ways. This inequality being so dreadful, is also visible, that, were men rational Creatures, they would only mind it, they would only busie themselves about finding out the way that leads to eternal happiness, and shunning that which hurries them to everlasting misery.

It is the particular care of Travellers to learn the way which leads to the place they are going to. We see none so foolish as to seek out a Coach, a Boat, or good Company, without taking care whither this Coach, Boat, or Company will conduct them.

But this piece of unadvis'd foolishness, which none are guilty of in Journeys they take from one place to another in this World, is very common amongst Men in that great and general Voyage of their whole Life. They all, how unwilling so-ever, travel towards Death. The indispensable Law of Nature presses them forward, and will not give them leave to make the least halt in this Journey. They know the two Havens this Life leads to, the greatest part of Nations own their being perswaded of them. And yet the considerations of this double end, the one so terrible, the other so desirable, has scarce any influence on the choice they make of a way to walk in during their Life. They inform themselves particularly of all other things, they are wary not to be impos'd on; they take a care for all necessities and conveniences for their other Journeys; but for this, they chuse it with so little judgment and foresight that there's nothing in the World wherein they are less wary, and more careless.

Let any one ask of Men, whither they go, they would all answer with one voice, we are going towards Death, towards Eternity; that each step they make, sets them forward towards this dreadful end, and that they are even ignorant, whether that very step they are now making will not bring thither. For all these ways have that of common, that in none 'tis known how near we are to, or far from, our journeys end. But should one further ask, why they rather chuse this way, than

than another? what ground they have for those Maxims they guide themselves by? it would appear that scarce ever they have reflected on this; that they have follow'd the first glimpses that struck their Eye; that the Maxims they have prescribed themselves have no other Origine, or Ground, than some Custom they have not examin'd, or some rash Discourses which they have settled for Principles; or in fine, passion, or some other foolish humour.

It is easie to comprehend how we are carr'd on by the example and discourses of others; but it is not so easie to understand how, from these, we frame to our selves Principles to act by. It is indeed a thing obscure enough, and thus it comes to pass.

Men would not be Men, did they not run after some true or false Light. They are so fashioned by Nature, that they lay hold on nothing but what is by the understanding presented to them under the appearance of some good. There is therefore on them a kind of Obligation to follow the guidance of Reason. And though pleasure sometimes makes them do what reason judges ill and hurtful, yet cannot this either continue always, or even happen very frequently. The strife and war of our passions against reason incommodes us too much, and is too troublesome: we cannot long away with it, and there's a necessity, that we may make Life tolerable, to find out some means of agreeing them.

It is hard to be condemn'd and condemn'd by others, but it is yet worse to be slighted and condemn'd by one's self: because theres none we love better than our selves, nor whose esteem and approbation we desire more.

It is therefore necessary that desiring to be esteem'd by our selves, we, to avoid the reproaches of our own Consciences, take our own reason for our guide. But because also we have a mind to please our passions, we manage our reason so, that it, becoming flexible to their inclinations, frames such Maxims as are conformable thereunto; and according to whose rules it may approve of their doings. Thus in our selves we establish a peace by a

mutual agreement betwixt our thoughts and actions. We think as we act, and act as we think ; and so are far from condemning our selves, because our will always follows what our understanding prescribes ; and that never fails to prescribe what the will desires.

Wherefore this sentence of *Seneca*, that all Fools are dissatisfied with themselves, *Omnis stultitia laborat fastidio sui*, is very true in one sense, though it be as false in another. And it may on the contrary be said with more truth, that it is the property of a Wise-man to be displeas'd with himself : *Omnis sapientia laborat fastidio sui* : because their deeds never perfectly correspond to their light and knowledge. But Fools for the most part are content and well-satisfied with what they do, because their reason and life agrees : And accordingly the Scripture teaches us when it says, that the Fool is full of his own ways ; *Via suis replebitur stultus* ; that is, he is content and satisfied therewith, There being therefore in men a connexion betwixt their reason and conduct, it follows that reason in them takes as different shapes as there are different humours and ways of living ; and this with ease may be observ'd by any who near at hand considers the life and practises of Men. For a small attention is only requisite to observe, that every one hath his peculiar Principles and Maxims, whereof he according to his own humour frames a Morality for himself.

These Maxims and Principles of Morality are the Rules he makes use of to chuse the way which leads to eternal Life or Death. For the order of each Man's actions makes up the way he walks in during Life ; and these actions are squar'd according to the Maxims by which he guides himself. So that, since there are an infinite number of false wayes, that is, of disorderly and irrational Lives, so must there also be as many ill and false Moralities.

Thus there is not onely a Morality proper for Christians, another for Jews, Turks, Persians, Bracmans, Chineses, and Brasilians, consisting of Maxims common to each of these particular Sects ; but even amongst those who

who profess the same Religion there are often different Moralities according to the diversity of Professions. Magistrates have one Morality; Gentlemen have another: There are Moralities proper to Souldiers, Merchants, Trades-men, Artificers, and even to Thieves, Bandites and Pyrates; since these People have certain Rules they observe amongst themselves with as much fidelity as other Men do their Laws; and since they, like the rest, mould their consciences so, as to approve of this their kind of living.

In fine, descending to each Man in particular: we shall find that, besides the general Maxims in which they agree with those of the same Religion and Profession, they have over and above certain peculiar ones pickt up here and there, or else fram'd by themselves, out of which they compose a Morality quite different from that of other People.

It is a surprizing wonder to see the confus'd galimaufry of Maxims that make up the Morals of particular Persons: A less variety is not to be seen in the Visages of Men, which are nevertheless strangely different. But that which is yet more astonishing, and which more fully layes open the excess of blindness in Man, is that prodigious levity he shews in entertaining the most important Maxims for his conduct; the small care he takes to distinguish Truth from Errour, and the obstinacy wherewith he embraces these, as if they were the most assur'd verities in the world.

Their *All* is at stake, since an eternity of good or ill is to be had. Every step they advance brings them nearer to the one or other. Is it not then evident, That their principal care and application ought to be about learning the true Rules which they ought to follow, in guiding their Life, and about endeavouring to distinguish them from that innumerable number of false erroneous Rules, which are follow'd by such as depart from Truth. Nay, even this variety of Maxims which hath vogue amongst Men, ought to teach them this Lesson, That it is not so easie a matter to find the way out which leads to Life, since it is not yet agreed a-



mongst them which it is. Were it visible, it would draw all to it by its own lustre : and if there were any to be found so devoid of reason as to refuse to walk in it, yet would there be none so blind as not to perceive that it was the right way.

In the mean time about what do they employ their thoughts less, than about learning the way how to live? For the most part without judging, they lay hold on the first Maxims that are propos'd ; these they never question nor examine, as if it were certain the first instructions should ever prove the best.

This is most particularly evident in the choice of Religion, which of all others is a thing of greatest importance, and which in most People composes a very considerable part of their Morality. For there is no rashness like that which makes the greatest part of Mankind follow one Religion sooner than another.

I except hence Christian Religion, which has so great and peculiar a splendor for its Sanctity, Antiquity, Miracles and Prophecies ; that its followers once struck with this extraordinary lustre, not to be found elsewhere, cannot be accus'd of rashness in preferring it forthwith before all others. Besides it has this advantage, that the more we penetrate into its Mysteries, the more light is discover'd : whereas all others cannot abide the least scrutiny or *Examen*.

I speak then onely of those Religions which are in vogue in the greatest part of the World, and which joyn'd together are of far greater extent than Christian Religion. There's nothing more extravagant than their several Beliefs ; and if one had a design to invent Opinions that should be ridiculous without reason or likelihood, one could not have better success than the Authors of these fantastical Religions have had. They are neither supported by Miracles, Prophecies, nor any thing else that is capable of perswading any that has never so little judgment. Whatsoever we know by Reason, Experience, Reading of Histories, utterly overthrows and convinces them of falsity. How comes it to pass then that they are follow'd by three parts of  
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the World? how comes it that *Mahometism* alone is possess'd of so vast a share of the Earth? Let the question be put to the *Brachmans*, *Chineses*, *Tartars*, and *Turks*, Why they follow the Religion they profess? If they have never so little honesty, they will answer nothing else, but that they follow it because their Fathers have done so before, because 'tis the Religion of their Kinsfolk, Friends, Countrey and Prince. Here's all the ground of their Belief: Notwithstanding all this, the least dram of Common sense suffices to shew the ridiculousness of this reason. For on this score every Religion would be true, in the Countrey where it is profess'd. But let it be as erroneous and false as it will, the generality of the World is not capable to make head against it; their minds shrink under it; they yield to it without resistance, and settle it as a foundation of all their Life.

Christians are only they whom, as I said before, one may exempt and free from this unadvisedness, although amongst them there be many who are Christians on the same score that *Turks* are *Turks*; to wit, Only by the force of Example without any divine adhesion in their hearts, without any solid light in their Understandings. But as it is true in general that the Morality of all Christians is very solid in the Principles it derives from this Heavenly Religion, so also it is true that it is very fantastick and very ill-grounded in the minds of most who wear the Name of *Christians*, because they know not the bottom of their Religion; because they give themselves the freedom, as others do, of framing to themselves other Maxims, according to their capricious humours. The Principles they draw from Christian Religion compose but a small scantling of their Morals. They have a number of others taken up by chance and without examination, by a rashness like to that we have observ'd in others not enlightn'd by Faith. The Example of Friends and of those with whom they live, the Discourses of such as converse with them give them many others, without their taking notice of them. Self-love, a secret desire of justifying what they do in

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passion, furnishes them with others, as has been said. They at adventure judge often of occurrences that befall them, and these judgments remaining in their memories, and being back'd by Self-love, which looks on them as productions and priviledges that appertain to it, serve for Principles to judge by in the like occasions. And thus they frame to themselves a Morality that is little less irregular than that of *Indians* and *Mahumetans*.

They think they stand in need of Masters and Teaching for all things else : They study these with some care ; they shew a docility towards their Teachers. There is onely the Science of living which they either learn not, or desire not to learn ; or else they learn it with so little care and application, that it seems they scarce think it worth their pains.

They make choice of good Artificers, Physicians, Lawyer ; were they fear being deceiv'd in matters of the smallest consequence. But they mistrust nothing, when nothing less than their Salvation or Damnation is at stake. Here every Director is learn'd and sufficient, the first that comes is good, and they rely on him with a full and perfect security. Thus we boldly begin the journey of our Life, without searching after other light than such as these fantastical Maxims furnish us with, and wherewith we have rashly loaden our Understandings.

Where are they to be found, who are seriously toucht with a fear of going out of their way, and following some ill track ? who desire nothing more than to find that true Light, which may conduct them ; and who make this search their great and most serious employment ? Where are those who mistrust themselves, who walk with fear and trembling, and who continually watch how and where they place their steps ? There are some without question, because there are some Just and chosen ones ; but there are but few, because the number of these is small. The generality of the World goes on boldly without fear, without mistrust, without forecast, without reflection, and rashly running after their passions and humours make great haste

towards Death, till they come to that dreadful period, which manifests to Men what they have refus'd to do; but manifests it so, that thence they shall receive no advantage, whilst it draws from the bottom of their hearts these words full of despair: *Ergo erravimus à viâ veritatis, & justitia lumen non luxit nobis & Sol intelligentia non est ortus nobis.* We have gone astray from the ways of truth, the Light of Justice hath not shined on us, nor has the Sun of knowledge risen for us.

Whilst I affrighted consider the rash and wandering steps of the greatest part of Mankind, leading them to Death, and that an eternal one, methinks I see a strange Isle surrounded on all sides with precipices, overcast with dark clouds, so that it cannot be seen, and invironed with a torrent of Fire swallowing up all those who fall head-long from the top of its precipices. All the ways, all the tracks of this Isle lead to these precipices except only one, which being both narrow and ill to be found leads to a Bridge, by which this torrent of flame may be pass'd, and the traveller carried over to a place of security and light.

In this Isle there are an infinite number of Men, who without intermission are forc'd to march forward: an impetuous wind drives them on, and will not give them leave to make any stay: they are told nevertheless that all ways end in precipices, except one by which they be sav'd, but that this is very hard to be found out.

Yet notwithstanding this advertisement these without enquiring for this happy track, and as if they perfectly knew it, begin their journey, are only taken up, with the care of their Equipage, with a desire of domineering over their Fellow-travellers in the same unfortunate Road, and with seeking after several diversifements they may meet with in their journey. Thus they insensibly come to the brink of the precipice, whence they are cast into this torrent of fire, which swallows them up for ever.

Whilst there is only to be found a very inconsiderable number of wise Men, who with care look out for this narrow path, and having found it, walk therein with

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great circumspection; and thus finding the means of avoiding the precipices, and passing safe over the torrent, at last come to a place of security and rest.

Perhaps he who spoke these words to God Almighty, *Torrentem pertransiit anima nostra, forsitan pertransisset anima nostra aquam intolerabilem*, had framed in his mind some such image as this, which though never so frightful comes yet far short of the truth I had a mind to represent. Spiritual things are so elevated that no Imagination can reach them: Any thing of image is infinitely short of their real greatness. There is no proportion betwixt this torrent of fire swallowing up such as fall from the precipices of this imaginary Island, and that of Hell which swallows up such as depart out of this World by the gate of Death, having wander'd all their Life-time out of the ways of Justice. And yet this representation, as imperfect as it is, suffices to make one comprehend, that the only Wisdom of these Travellers would be to seek out the way which might save their Lives, and to continue walking therein to the last; and that all those who should not be concern'd to find it out, were foolish and miserable. It suffices to make one conceive, that what curiosity soever we have to know other things, all ambition to lord it over our Companions, all that puther to seek out pleasures, are not onely vain and ridiculous, but are also the effect of an incredible stupidity. What then is to be said of the truth whereof this draught comes so short, and what ought we to think of the blindness of Men who have so small a care to be taught the way of Salvation? who live and jogg on at adventure, thinking on nothing but to take their pleasure in this voyage of Eternity.

It is to draw Men out of this brutish temerity throwing themselves head-long into Hell by following their capricious humours and fancies, That God in the Scriptures exhorts them to give ear to Wisdom, and open their hearts to understand it. 'Tis for this reason he exhorts them to seek for it as the Covetous seek for hidden treasure; *Si quaesieris eam quasi pecuniam, & sicut thesaurum*

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*thesaurus effoderis illam*: That he commands them to look on it as their Substance, their Inheritance, their treasure. *Posside Sapientiam, posside Prudentiam; & in omni possessione tuâ acquire Prudentiam.* For this Wisdom which he commands them to seek, is nothing but the Light that is necessary for them to walk well in the darkness of this Life, and to regulate their actions according to the Justice and Law of God; and it wholly consists in knowing the path they ought to keep to arrive safe at Heaven. Wherefore he says expressly, *That the wisdom of him that is truly cunning, is to know his own way: Sapientia callidi est intelligere viam suam.* The Scripture calls it the Science of Salvation, *Scientiam salutis*; because it alone is able to conduct us thither; and all other without it are but Sciences of Death.

Behold here the true science of Men! 'tis to know their way, that is, the way of Salvation, the way of Peace, the way of Heaven. Their happiness consists in acquiring this Science, but the means to acquire it is to set that value on't, which it deserves. Wherefore the Scripture says again, *That the beginning of Wisdom is to esteem Wisdom one's treasure, and to prefer it before all things else we can have in this World. Præcipuum sapientia posside: Sapientiam, & in omni possessione tuâ acquire Prudentiam.* For God hath ordain'd that this Science so necessary to Men should be such as should depend more on their hearts than on their Understandings and Wit; and that it should not be found by those who desire it not, or who desire it not so much as it deserves. They never miss finding who seek it with their whole heart and desire.

Thus the greatest advance we can make towards Wisdom is to desire it, to seek after it sincerely, and to be thoroughly struck with the sense of that dreadful misery which is found in guiding one's Life by chance, and in following rashly Maxims receiv'd without judgment, which the Scripture calls *walking after ones own thoughts, and doing their will*; in not knowing whither one goes, and in being unconcern'd whether the way we walk in leads to Life or Death.

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My design in this Discourse was only to beat down this monstrous stupidity, and to perswade, if I can, those who shall read this Piece, and have not yet made sufficient reflection on its Theme ; That it is a horrible blindness to busie ones self, as most of the World does, with those things which usually take up our thoughts, to learn Arts, Exercises, Sciences, and not to learn the great Science of living, that is, The Science of guiding one's Life, so as is requisite to shun an eternity of evils wherewith we are threatn'd, and to arrive at that Everlasting happiness which shall be the recompence of the Just.

For when once this thought is strongly settled in the heart and understanding, and that it becomes our predominant affection, It does not onely put us in the way of finding Truth, sets us on work to seek it, and open our eyes to see it ; but it is able above all things else to dissipate that illusion which hides it, to wit, That doubleness of heart, so often observed in Scripture, which make us apprehensive and fearful of knowing our Duty, lest the obligation of complying therewith, when once known, should urge and press us too much ; or that we should be forc'd either to renounce and forsake our passions, or at least not to follow and humour them but with a remorse of Conscience, which would incommode us, trouble our repose, and blast our content and pleasure.

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# GRANDEUR.

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P A R T I.

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*Of the Nature of Greatness, and of the  
Duty of Inferiours towards Great ones.*

§. 1. **M**EN have of Greatness contrary thoughts, which nevertheless spring from the same root of their own natural corruption. They love and hate it, they admire and condemn it. They love it, because in it they see whatsoever they desire, riches, pleasure, honour, power. They hate it, because it humbles and bears them down; and makes them sensible of the want they are in of the goods they love. They admire it, because it dazzles them. They condemn it also, sometimes, or at least seem to do so; that, in their own imagination, they may raise themselves above the Great; and thus build an imaginary Grandeur, by pulling down those, who are the Object of the Vulgar's admiration.

§. 2. Though all these various sentiments are human, nevertheless it must be granted, that those which incline us to honour and esteem the Great are much the stronger and the more active, because they look towards the

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the most natural objects of concupiscence : whereas hatred for greatness, is in some sort stiff'd by the continual need we have of Great ones, which insensibly gives the Soul a bent to respect and esteem that state. We despair of rising as high as they, and so chuse to partake of their favours by submitting our selves to them.

§. 3. Humane contempt of Greatness is only to be found for the most part in a certain Generation of Men, who palliate their pride with the name of Philosophy, and who, since they cannot satisfy their ambition in becoming great, at least please and satisfy a malignant humour they have, in lessening and abasing those that are so. *Since we cannot arrive at Greatness, let us take revenge by speaking ill of it,* said Montagne pleasantly enough, to express this natural sentiment of pride.

If perchance some Philosophers have been found, who having reason enough to be well pleased with their condition, as the World goes, have yet made a show to condemn Greatness in their Discourse and Writings; this has happen'd through a vanity yet more ingenious and fine-spun. These People have been wondrous careful not to part with their riches effectually; and Seneca, with much caution, hath strengthened himself with Maxims against this real quitting of this wealth. *It is,* says he, *the part of a weak Soul not to be able to bear a great fortune. Infirmi est animi pati non posse divitias.* For what purpose then are all these fine discourses against Great ones, and their wealth. Even to joyn together that human glory of Greatness with that Philosophical one of slighting and contemning it; to the end he might be esteem'd not only by the Vulgar, but also by Philosophers and Men of Learning.

§. 4. We ought not then to follow the Dictates of Concupiscence in the sentiments we must have for, or against the Great; nay, we ought to mistrust our very Reason, because of that commerce and tie it has with those passions, which corrupt its judgment in the things they are concern'd in; we must seek out some surer, and less suspected lights; and it is impossible to find out any

any but in Christian Religion, because it alone thoroughly knows Concupiscence, and so can devest Greatness of those false advantages wherewith our ambition hath adorn'd it, and settle on it those true ones the malignity of our Nature would take from it.

§. 5. There's nothing Estimable in the things of this World but what God has plac'd there according to what's said in the Gospel : *Non potest homo accipere quicquam nisi fuerat ei datum de Cælo.* Whatsoever comes from God is good, and deserves esteem : all the productions of self-love we must condemn and hate. In Great ones therefore we ought to esteem what God has bestow'd on them, and condemn what they have from Concupiscence. Now it belongs to Religion to distinguish betwixt the one and the other ; and to discover to us, what Persons of Quality really received from God, from what they have from the errors and illusions of Men.

§. 6. This Principle once settled, it is easie to perceive that the common Idea Men frame to themselves of Grandeur, is altogether false and deceitful ; because it is only grounded on the false judgements and illusions of their own hearts. For this is the way they take to frame this Idea. They love power, riches, pleasures : they see that the Great are Masters of these. Hence they esteem them happy, and prefer their condition before that of others who want these ; and by this preference they raise them above the rest of Mankind. This judgment is already false and deceitful : For pleasure, riches, and power, are not real goods, only Concupiscence takes them for such ; whereas Reason enlightn'd by Faith esteems them great evils, because they are great obstacles to devotion, and our eternal Salvation. But men stop not here : For as they see the judgment they have pass'd on the condition of Great ones is not peculiar to themselves, but that the greatest part of Mankind has the like sentiments of esteem and admiration, they settle this judgment which they see in themselves, as well as in others, as a Basis whereon to raise Greatness yet higher ; and thus they consider  
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Great ones as surrounded with a crew of admirers, exalting them infinitely above the heads of other Mortals.

This is the Idea Concupiscence gives of Greatness, but a small light will suffice to discover its illusion. For all these judgments, hoisting the Great above others, being only vain fancies, bred out of the corruption of Man's heart, it is manifest that Grandeur built thereon, is nothing but a meer shadow and phantasm without any solidity.

§. 7. Philosophy may lead us thus far; but if we see no other light but what it hangs out, we may well, whilst we free our selves of one error, run into another, which is to believe that the Great deserve no honour or respect at all. And the truth is, this conclusion would necessarily follow, were Greatness only built on this confus'd heap of false-judgments and false-goods: for I ought not to respect a Man because he is more miserable than my self. And that illusion which makes the Great believe they are happier than others, because they appear such to a number of a bused People would deserve only our pity, not our respect and esteem.

§. 8. In the meantime the Scripture tells us there is an honour due to Persons of Quality, and that Christian Piety ought to comply with that Duty. Now Piety having Truth for an inseparable Companion, cannot bestow honour where none is truly due. One may even aver that there is something in Greatness which God has plac'd there, since the Scripture on the one side ascertains us, that the Great are to be honour'd; and on the other teaches, that all honour is due to God alone, *Soli Deo honor & gloria*. Hence it follows, that we may honour God when we honour the Great, and that there is something of Divine in them which may terminate the honour we give them, But to know what this is, it is necessary to go up to the first establishment and origine of Greatness.

§. 9. Concupiscence, Reason, and Religion, combine together to frame this condition we call Greatness. Concupiscence desires it out of pride; Reason approves it

it because necessary for Mankind ; and Religion authorizes it by Warrant from God Almighty. To know how this comes to pass, we must consider that if Man had remain'd in the state of innocence, there had been no one greater than the rest ; for being born equal, they would all have remain'd in the same equality of Nature. Man is not properly made to command other Men, as *St. Gregory* says, because his will is not the rule of anothers will ; and because God's will is the only rule of them all, which would, before original sin, have been sufficiently known to all without learning it from others.

§. 10. If then Greatness be not always a deordination in it self, yet at least is it always an effect of the disorder of Nature, and a consequence of sin. For as the state of innocence cannot admit an inequality, so that of sin cannot endure equality. Every one would be Master, and tyrannize over others : And as it is impossible all should succeed in these pretensions, there is a necessity that either reason should reduce things to order, or force ; and so the stronger become Lords, whilst the weak remain Subject.

§. 11. Reason doth not only see that the subjection of some to others is inevitable, but also that it is advantageous and necessary. Reason knows, that since sin, Man has too little light to guide himself by, even in things of a civil life ; and that the will is too corrupt to maintain him in peace and a regulated orderly way of living. Reason therefore sees, that it is necessary that some gross Law should be made to bind him to his duty, and this is the Law of Empire and Dominion : Thus it perceives that it is convenient that Laws should be made, and Politie establish'd ; and that the power of seeing them observ'd should be confer'd on some certain Men. Reason allows that human affairs should be orderly managed, and that to avoid disputes, precedency should be given to some above others. In a word, it does not only consent to the establishment of Greatness, but it looks on this ordination

as

as the Master-piece of human Wit, and a thing of all others the most useful in the World.

§. 12. Though Concupiscence affect Greatness, and Reason approve its establishments; yet are neither the one nor the other warrant enough to make it become lawful. Man belongs not to himself, neither he nor others are at their own dispose. God alone is their Sovereign Lord; and to acknowledge, or establish any Superiour without his order, is an incroachment on his Prerogative. If a crew of Slaves packt together in a Prison should bestow on some particular one the right of life and death over others, their Master would laugh at this rash government; and would punish him, who us'd this right as an Usurper and Tyrant; because 'tis a right belongs only to him, and he only can transfer or communicate it to another. This is our case, in respect of God Almighty; that is, we are his Slaves, and without his order cannot dispose of our selves. In vain therefore should Men bestow on some one amongst them the right and power to govern the rest, if God did not warrant their choice with his authority. And for this reason, according to the Doctrine of St. *Austin*, our punishments would be murders and homicides, did not God Almighty, who is the only Lord of Life and Death, give a power to make those dye, who violate the Laws of Nature, and disturb human Society. But from Scripture we learn that he has given this power, and by his authority confirm'd these human constitutions; that he approves that Men link themselves together by Laws and Forms of Government, and that he gives leave to make choice of some amongst the rest to see them observ'd; and communicates his power to those, thus chosen, to govern such as are plac'd under them.

§. 13. These are not idle speculations: they are truths decided by Scripture. For it is the Apostle Saint Paul, who teaches, that all power is deriv'd from God, *Non est potestas nisi à Deo*: That they are established by God; *qua autem sunt, à Deo ordinata sunt*: And that who resists power resists the Ordinance of God:

God : *qui resistit potestati, Dei ordinationi resistit* : that the Governours of the People are the Ministers of God, to reward the good and punish the wicked ; *Dei minister est tibi in bonum, Dei minister est tibi in iram.* And thus he bestows on Princes the same Title he allows himself, as an Apostle says, *sic nos existimet homo ut ministros Christi.*

By this it appears that Greatness is a participation of God's power over Men, which he bestows on some for the good of others ; that it is a charge he entrusts them with : And thus nothing being more real and just than God's power and authority ; nothing also is more just and real than Greatness, in these to whom he hath effectually communicated it, and who are not Usurpers of it.

§. 14. Out of this Doctrine it is easie to comprehend how that Monarchy and other Forms of Government spring originally from the choice and consent of the People, and yet the authority of Monarchs comes not thence, but is deriv'd from God only. It is true he hath given the People a power to chuse a Government. But as the Election of those who chuse a Bishop, does not make and constitute him one : for the Pastoral authority of *JESUS CHRIST* is confer'd on him by his ordination : So is it not the sole consent of the People which makes Kings, but it is God's communicating with them his Regality and Power, which makes them lawful Kings, and gives them right over their Subjects. And for this reason the Apostle does not style Princes Ministers the People ; but Ministers of God ; because from him alnoe they hold their power.

§. 15. Hence a consequence of great importance may be drawn in favour of successive Monarchy ; and it is this : Although the establishment of this kind of Government once depended in its first setting up on the People, by the choice of some one Family, and by their constituting this way of succession in the Kingdom : Nevertheless this constitution once made, it no more resides in the People's choice to change it afterwards. For the power of making Laws no more re-



sides in the People when they have once devested themselves of it, and who had all imaginable reason to do so, nothing having been more for their good: but is transfer'd to the King, to whom God communicates his ruling power. And thus as in a successive Monarchy the King never dyes, so the People being never without one, they never come to be in a capacity to make new Laws to alter the order of succession; to do which they have never sufficient and lawful authority, since it always resides in him whom God hath given it, according to those constitutions to which the People willingly once submitted themselves.

§. 16. From hence also it is evident, that it is never lawful for any to rebel against his Sovereign, nor to engage in Civil-wars against him. For War cannot be rais'd without authority, and that a Sovereign one, since by it People are put to death, which supposes a right over Life and Death. Now this right in a Monarchical state only belongs to the King, and those who exercise it under his authority. Thus those who rebell against him being destitute of this Authority, commit as many murders as they cause Men to die, since they are the cause of their death, without any power or order from God. It is in vain to justify these under pretence of abuses in the State, which they would seem to redress. For no abuse is so great, as to give Subjects a right to draw their Sword; for they have no right to the Sword, and cannot use it but by command from him, who wears it by order from Almighty God.

§. 17. This Regal Power, this Right to govern Nations, which essentially belongs to God, and is by him communicated to some for the good of others, resides in Kings in an eminent degree; but from them is deriv'd to all their Ministers, who are employ'd to rule the People under them, and maintain order. So that it comprehends all Authority whatsoever, that gives motion to, and regulates the Affairs of State; whosoever is a sharer herein, is God's Minister for that part he has of his Authority.

§. 18. It

§. 18. It seems there are in Governments certain Greatnesses that consist more in place than authority : Such is the Quality of Prince of the Blood , which Places its owners in a much higher rank above others that want it, but which includes no jurisdiction, at least if it be not joyn'd to some other Charge or Office. But even this Rank has its kind of Authority, and is, like others, deriv'd from God's order. For there being a necessity that humane affairs should be regulated, and since they cannot subsist without order, it is requisite to establish these Preeminences, so that some shall have a right to be prefer'd before others. And this preference hath with justice been granted to Princes of the Blood, as a consequence of the very nature of successive Monarchies. For this form of Government consisting essentially in the choice the People have made of a certain Family whereby to be govern'd, it is evident, that as all those of this Family have a right to the Regal Dignity, and in their turn may come to have it ; so it is necessary, that the People should be accusom'd before-hand to respect them more than others ; it being otherwise a matter of difficulty, that the People should have those sentiments of respect and submission due to Kings, for these Princes, when they effectually come to the Crown.

§. 19. By these Principles, a Solution may be given of the Question propos'd touching what it is, that makes the Great worthy of our respect : It is neither their riches, pleasures, nor pomp ; 'tis the share they have in that Regality which belongs to God, and which we ought to honour in their Persons according to the proportion they participate thereof ; it is the order where God has plac'd and dispos'd of them by his providence. Thus this submission, having for object what is really worth our respect, ought not only to be exterior and Ceremonious ; but interior, that is, it ought to carry with an acknowledgement of a real Superiority and Grandeur in those to whom we give this kind of honour : And for this reason it is that the Apostle commands Christians to be obedient to higher Powers,

ers, not onely for fear, but also for conscience sake:  
*Non solum propter iram, sed etiam propter conscientiam.*

§. 20. The pomp and splendour which usually accompanies the Great, is not that which makes them really worthy of our respects, though it be that which makes them honour'd by the greatest part of the World: but because it is requisite they should have this respect pay'd them, it is all just and equitable that Grandeur should be join'd to this exterior Magnificence: For Man is not Spiritualiz'd enough to respect in them the authority only of God, if they do only see them in a state that is the usual object of their contempt and hatred. Thus, that Greatness may make that impression on the mind which it ought, it is but fit it first should work on the senses. This makes it necessary the Great should have Riches in proportion to the Degree they hold: for by Riches they preserve that good-will, which is requisite for their condition, and without which it would become useless to others. 'Tis a gross visible error, which *Tertullian* teaches in his Book of Idolatry cap. 18. *That all the marks of Dignity and Power, and all the ornaments annex'd to Office, are forbid Christians, and that Jesus Christ hath plac'd all these things amongst the pomps of the Devil, since he himself appeared in a condition so far from all pomp and splendour.* For Christian Religion never thwarts true Reason; and if our Saviour did not take on him this exterior Magnificence, it was not because he absolutely condemn'd it; but because that humble deportment was conformable to his Ministry, in which he did intend to shew, in his outward way of living, the interior disposition of mind his Disciples ought to have. Great ones therefore must learn from the Life of our Saviour *JESUS CHRIST*, not to be in love with Pomp and Splendour, but not effectively to lay it aside, without God inspires them to leave the World for good and all. but we ought not to wonder at this excess of *Tertullian*, since he teaches in the same Book, That Christians are forbid to pass judgment, on the Life and honour of Men, which is contrary to the Doctrine and practice of the Church.

§. 21. The exterior respects given, by inferiours to the Great, are other, lawful attendants on their Condition. For though these perhaps in their origine be but the inventions of Man's pride, which perchance enjoys its Greatness better by seeing the abjection of others; yet ought we to acknowledge that these respects and differences are in themselves both useful and just; and that though Pride had not, yet Reason ought to have brought them in fashion. For it is but just and reasonable, that the Great should be honour'd by a sincere and true acknowledgment of that order of God which has rais'd them above others. Man has so great an aversion from submitting to, and acknowledging others above himself, that to accustom his mind and Soul thereunto, it is necessary that in some sort the very Body be brought to it: the Soul insensibly taking the like bent and posture, and making an easy step from the outward ceremony to what's really true. And for this reason it is but fit, that these exterior respects should carry with them something of trouble, otherwise it would not be perceiv'd that they are directed to honour the great; but that they might be practis'd only for that pleasure and convenience they may carry with them, and so be indifferently given to all alike; and thus the Soul would not insensibly receive any sentiments of Respect for those who are thus honour'd.

§. 22. Those who have said that, (there being two sorts of Greatness, the one Natural, the other of Establishment;) We only owe Natural respect, which, consists in esteem and submission of mind to natural Endowments, and that to Greatness of Establishment respect of the like nature ought to be given; that is to say, certain Ceremonies invented by Men to honour the Dignities they have set up, ought further to add, to make this opinion thoroughly solid, that these exterior Ceremonies ought to spring from an interior sentiment of mind, by which we acknowledge in the Great a true superiority: For their Condition carrying with it, as we have said, a certain participation of God's Authority, is worthy of a true and interior Respect and

and it is so far from true, that the Great have a right to exact from us an exteriour ceremonious deportment, without any sympathizing motions of the Soul; that on the contrary it may be said, they have only a right to exact this outward Respect, that they may thereby imprint in our souls those just inward sentiments which we ought to have of their Quality: So that when they come to know certain Persons so well, as to be fully assur'd they are in due disposition of respect towards them, they may dispence with exteriour Ceremonies, as having already what they tend to of good and useful.

§. 23. It is true the respect we bear great Persons ought not to corrupt our judgments, and make us esteem in them what ought not to be valu'd. It agrees well enough with our knowledge of their faults and miseries, nor lays it on us an obligation of not preferring before 'em in our minds those who have more of real goods and natural Grandeur. But as respect is their due, as it is fit they be honour'd, and as the generality of the World hath neither Light nor Equity enough to condemn faults, without undervaluing those they see guilty; so there remains an obligation on us to be mighty reserv'd in what we say of Persons of Quality, and those to whom this honour belongs. This word of the Scripture *Speak not ill of the Prince of thy People*, is to be understood of all Superiours, as well Ecclesiastick as Secular, and generally of all who have any participation of God Almighty's Power; wherefore it is perfectly opposite to true Piety, to use that Liberty the vulgar takes to cry down the conduct of those who manage the State. For besides that, this is done rashly for the most part, and against truth, because they have not always sufficient information of what they say, these discourses are never made without injustice; because by them we imprint in others a disposition contrary to that, God would have them to be in towards, such as he has set over them.

§. 24. There are some who at least would have this Authority, which we must thus respect, only given to desert, and who accuse of Injustice those Laws which have fasten'd it to some exteriour qualities. They speak high when they discourse against such Constitutions, as have made Greatness depend on Birth: We chuse not, say they, to steer a Vessel, him that is, the best of the Family; Why therefore do we do so, to guide Kingdoms and Empires? But these are unacquainted with the bottom of Man's weakness and corruption. They reason well if Men were reasonable and just; but they reason very ill, since Man neither is nor will be so. Man's natural injustice which cannot be rooted out of his heart, makes this choice, not only reasonable, but even Reason's Master-piece. For whom shall we chuse? even him who is most vertuous, wise and valiant. But behold we are already at Daggers drawing. Every one will be this Vertuous, Valiant, and Wise Man. Let us therefore determine our choice by something that is exteriour, and admits no dispute. He's the King's Eldest Son: this is clear and unquestionable: Reason therefore cannot do better than chuse him; for Civil War is the worst of Evils.

*This from Monsieur Paschal.*

§. 25. What is true of Royalty is also true of the first Officers of State. Had it not been better, will some say, that Princes were such by merit, than by descent: one may rise higher by Vertue than by this vain prerogative. Is it not a piece of injustice that a General of an Army, after he hath conquer'd whole Provinces, should be oblig'd to give place to a Prince of the Blood, without Wit, without Experience? No, this is no injustice. On the contrary 'tis the best invention Reason could find out to temper the haughtiness of Grandeur, and to free it from the hatred and envy of Inferiours: If one became Great only by desert, the height of the great would be a continual noise in our ears, that they were prefer'd to the prejudice of others, whom we fancy more deserving than they; and every one would say,

*The days your own: and what was only due  
To my desert, Favour has thrown on you.*

But thus joyning Greatness with Birth, the pride of inferiours is allaid, and Greatness it self becomes a far less eye-fore. There is no shame to give place to another, when one may say, 'Tis his Birth I yield to. This reason convinces the mind without wounding it with spight or jealousy. Custom hath made this easie, and no body rebels against an establisht order which is not at all injurious to him.

§. 26. Another advantage that accrues from this establishment is, That Princes may be had without pride, and Grantees found that are humble. For it gives no occasion of pride to continue in the rank where God's Providence has plac'd us, provided we use it to the ends he prescribes. Moreover, here the sentiments of humility may be preserv'd in the heart, one's faults and misery may be known; and one may look on his Condition as something not belonging to himself, being only plac'd there by God's disposition. But how hard is it to be humble when we consider that our rise is the fruit of our labours, and reward of our merits; when we have anticipated it by our desires, procur'd it by our address, and have some reason to believe it is our due, and that we as far excell others in merit, as we are rais'd above them in place.

§. 27. When Desert is the gate by which we come to Greatness, we scarce ever arrive there but by the way of Ambition; and using in the room of real Vertues, Cabals and Under-hand-dealings. We often come thither without merit, almost always without a call, since the call we have is only from our selves and our own ambition. But at least those that are born Great may with truth say, They have a call, and that it is God who has made them so. And thus by complying faithfully with the duty of their station, they are without doubt in a greater likelihood to draw down on themselves a blessing from Heaven, than such



as striving forward in the World, out of motives altogether carnal, ought rather to think of quitting their station than keeping it ; since they cannot say to themselves that God has rais'd them thither, whither their own ambition only brought e'm.

§. 28. This way of honouring the Great, to wit, by considering in them that the portion which they have of God's authority is so much the more beneficial for human Society, as being independent of Personal endowments ; it is also free from the capricious judgments of humorists, and so becomes fixt and unalterable. And here is another consideration of the same Nature. Let the Great be what they will, at least they are the Ministers God makes use of to procure Men the greatest and most essential goods this World has. For we neither enjoy our Estates, nor travel without danger, or remain quiet at home: We reap no advantages by commerce, receive no profit from the industry of Men, or from human Society, but by the means of publick Discipline. This once gone, we cannot say we are Masters of any thing, every one would be his Neighbour's foe, and there would rise an universal War, not to be decided but by force.

§. 29. To comprehend more fully how great our Obligation is to State-government, we must consider, that Men being void of Charity by the disorder of Sin, nevertheless remain full of wants, and in an infinite number of ways depend one upon another. Concurrence therefore hath taken the place of Charity that it may supply these wants, and the means it uses are such that one cannot enough admire them ; vulgar Charity cannot reach so far. Going in the Country we meet almost every-where People that are ready to serve those that pass on the Road, and who have Houses furnisht to entertain them. These are at the Travellers dispose, he commands, they obey. They seem to believe that we do them a kindness in accepting their Service ; they never seek to be excus'd from lending that assistance which is required. What would deserve our wonder more than these people, were they animated

animated and set on work by Charity? But it is Concupiscence that does it, and does it so well and gracefully, that they would even have us to think that they take it for a courtesie that we employ them in our service.

What a piece of Charity would it be, to build for another an intire House, furnish it with all necessary Household-stuff; and after that to deliver him up the Key? Concupiscence does this cheerfully. What Charity would it be to go and fetch Drugs from the *Indies*, to submit ones self to the meanest Offices, and serve others in the most abject and painful commands? And this Concupiscence does without ever complaining.

There is therefore nothing whence Men derive greater benefits to themselves than their own Concupiscence. But that it may be disposed to do these Offices, there ought to be something to keep it within compass. As soon as it's left to it self, it flies out and keeps within no bounds. Instead of being beneficial to human Society, it utterly destroys it. There is no excess it will not run into, if not held back. It is by its own Inclination and bent carried to rob, kill, and commit the greatest injustice and extravagances.

There was then an art to be found out to keep Concupiscence within bounds: and this art consists in that polity which by fear of punishment keeps it in, and applies it to whatsoever is necessary for human life. This polity furnishes us with Merchants, Physicians, Artificers, and generally with whatsoever contributes to our pleasure, or supplies the necessity of Life. Thus we have an Obligation to those who maintain Government, that is, to those in whom resides the authority which regulates and keeps the Body of the State together.

§. 30. We should admire that Man, who should have found out the Art of taming Lions, Bears, Tygres, and other Wild Beasts, so as to make them serviceable for the use of Life. Government is the worker of this Wonder; for Men left to their own desires are worse than Lions, Bears, or Tygres. Every one would de-  
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your his Neighbour ; and it is by means of Policy and Laws that these Wild Beasts are become tractable, and that from them we reap all those human services that might be had from pure Charity.

§. 31. Policy in governing is an admirable invention found out by Man to furnish private Persons with those conveniences, which the greatest Kings could not have, were their Officers never so many, their Riches never so great, if this order were destroyed. Without this Invention what Servants, what Wealth should one have to procure the bare conveniences which now any one of four hundred Pounds a Year enjoys ? How many Ships ought he to have, and send into the several Parts of the World, to bring him back the Drugs, Stuffs, and Curiosities, and Manufactures of far Countries ? How many Men must be employ'd to bring him constantly every Week News from all Parts of *Europe* ? What Wealth would suffice to maintain so many Courriers as are necessary to send into divers places ; or to furnish Horses and Inns to lodge them ? What Armies of Souldiers to secure the Ways, and free them from Thieves ? How many Trades would it be requisite to set up, to find them with Meat, Cloaths, and Lodging ! All Trades are linkt together and depend one on another, so that he would have need of them all, and that not only for himself ; he would need them for his Officers, and for all those who wrought for him ; and thus there would be no end. An ordinary Gentleman has all this, and that without trouble, turmoil, or anxiety. Whatsoever he needs is brought to him from *China*, *Peru*, *Egypt*, *Persia* ; and, generally, from all the World. He's free from the expences of building Ships ; he's ensur'd from all the dangers and hazards at Sea. All the Roads in *Europe* are kept open for him ; and Courriers are dispatcht to bring him the News of what happens. There are certain People who spend their Lives in the Study of Nature to cure his Diseases, and are as ready to serve him, as if they receiv'd his Wages. He may with truth say, that there is a Million of  
Men

Men working for him in the Kingdom, He may reckon amongst the number of his Officers not onely all the Trades-men of the Realm he lives in, but also those of Neighbouring States, since they are ready to serve him, bestowing on them a certain reward agreed on, which is less than the wages he might give his own Servants. All these, who thus work for him, bring him no trouble, nor is he oblig'd to supply their wants. It is not a part of his Charge to manage them; there's no need of Superiour Officers to govern, nor Inferiour to serve them; and if there be, it is not his part to provide them. Who can set a value high enough on these Advantages, which thus equalize the private Condition of Subjects to that of Kings, and which freeing them from all the troubles, bestow on them all that is to be had of good in the greatest riches?

§. 32. The Vulgar become insensible of all this, out of a principle of vanity and ingratitude. They draw the same advantage from all those who work for the publick, wherein they are comprehended, as if they wrought onely for them. Their Letters are as safely carried to the furthest parts of the World by a *Couffier* that carries ten thousand, as if he was charg'd with one onely; they are as well lookt to by a *Physician* that attends many others, as if he was only to cure them: And moreover the experience he gets by going to many, makes him abler to serve them in the cure of their Maladies. Nevertheless, because they know that they do not alone enjoy these benefits, they are not toucht. Their wants are equally supply'd, but their vanity is not equally satisfied; because they have no right to a superiority over those whose service they receive, They undervalue and slight what profit they draw thence: and though the benefit others receive, diminishes not at all that which redounds to them, yet does it diminish and take away the sense thereof; and they do not believe that they are oblig'd to any body, because ther's a number of others, who are partakers of the same benefits, and sharers in the same obligation.

§. 33. For the most part we reflect not on those real goods we receive from Kings and men in Authority, no more than we reflect, as was observed by one of old, that we are mightily oblig'd to the Earth that sustains us, and that we should be ill put to it, should it fail under our feet. But this forgetfulness in Man is a proof, not an excuse of his ingratitude. For since these are Benefits, and great ones too, and received moreover from the hands of God by the Intervention of Men, we ought to acknowledge them with gratitude, and in this acknowledgement include all those, by whose means he hath convey'd them to us, and with whom he hath deposited his Authority for this purpose.

§. 34. Humane obligations, when they are just and due, become the duties of Christian Religion, because it hath for Rule, Sovereign Justice, and consists solely in conforming it self thereunto. Hence the Apostle commands Christians to pray for Kings, and for those, who under them rule the State; and these Prayers are their due debts, if for nothing else, at least for the care they have in maintaining peace, and quietness amongst Men. Thus 'tis a fault not to comply with this obligation in omitting to pray for Kings, and we make our selves unworthy of all the benefits God by their means bestows on Man. There are few who consider this enough. The most part of the World busies it self in airy complaints against the disorders of State, of which commonly it is ignorant, and dreams not of complying with that just acknowledgement that is due to God, for the benefits receiv'd from him by the means of all-well order'd Governments; and nevertheless these benefits are infinitely greater than those disorders, whether true or suppos'd, which are the subject of all these mutterings and complaints.



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# GRANDEUR.

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## P A R T II.

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*Of the Duties belonging to, and Difficulties  
occurring in, the Life of Great Men.*

§. 1. **I**F the nature of Greatness, such as we have here described it, may be a foundation to build, as on a fixt and unalterable principle, the duties that Inferiors owe the Great: It is yet much more proper, to make the Great themselves know the most essential and indispensable obligations of their Places.

It is true, as we have shewn, that Grandeur is a participation of God's Authority and Power over Men, communicated by him to some certain ones. But to know the duties that accompany it, we must know on what condition, and for what end, God has bestowed on them this Power and Authority: It being certain, that, as they onely hold it from him, so they cannot lawfully enjoy it but on such conditions as God has set, and that they cannot execute it, but for the ends he hath prescribed them.

§. 2. The first thing then we ought to consider in this matter, is, That God is Lord and King of Men  
by



by a title so essential to his nature, that it is impossible he should make any Creature partner in his power.

Man is essentially and naturally subjected to the Will of God, because this Will is his natural and unalterable rule. He is unjust when he follows it not: And his Justice consists in conforming and submitting himself thereunto. But it being also impossible, that the Will of any other Creature should be his Rule, neither can he be obliged to follow it for its own sake.

For this subordination of Man's Will to the Will of God is so essential to his nature, that even God himself cannot give him leave to be his own rule and last end. And for this reason even the Son of God as Man, protests that he always fulfils the Will of his Father, and not his Own.

Now if it be not lawful for any Creature to do and follow his own Will, it is yet less lawful to make his Will a rule, and Lord it over his Companions; since his Will is neither its own rule, nor the rule of any other Creature whatsoever. God therefore can in justice rule and command our Wills; to him the Empire belongs, and his Divine Will we ought to consult, as the onely rule of all our actions.

§. 3. Thence it follows not, but that we are often obliged to follow the humours and obey the commands of other Men, but this, never considering them onely as Men, and obeying them as such; but by vertue of God's Authority obliging us thereunto. Thus our obedience finally tends to God, even then when we obey Men; for we only obey them because God commands we should. And this command of God is the principal motive of the obedience we render them. I obey my King whose Subject I am, and would obey my Master were I a Slave, because God commands, I should do so; 'tis therefore God whom I really obey: His Will is the rule of mine, and I have no tye nor dependance on Man, even when I am most punctual in obeying him. For as soon as this same Will of God shall let me understand, that he would not have me obey others in some certain

certain things, they shall no more find me either their Subject or Slave.

§. 4. From hence it follows, that God does not communicate his Power to Men that they should make others the slaves of their own Wills, since this Empire of one Mans Will over the Wills of others is naturally and essentially unjust, It is not given them, that they should take pleasure, and pride themselves, as if they were those, whom others should look on as their last end: For in reality they are not, nay it is impossible they should be so. The only aim God has in making them sharers of his Power, is to establish them Ministers and Executors of his Will, whilst he gives them a right and power not to make themselves be obeyed, but God: Not to establish their own Dominion, but God's; not to make Men contribute to their own glory and Grandeur, but to be themselves Servants to the good of others, and to procure them all the spiritual and temporal conveniences they possibly can.

§. 5. Thus Greatness is a pure Ministry, having for its end the honour of God, and the advantage of Men, without any regard at all to its self. For it self it is not constituted, 'tis only made for others. By this it is evident, That to use it as one ought, in the order God has establish'd, the Great must be so far from considering their Subjects as being theirs, that they even ought to look on themselves as appertaining to the People, and to be firmly perswaded, that their Condition gives them no right either to follow their own will, or to make it be follow'd by others: That they cannot command, only to shew their Authority, and that in all the commands they lay on others, they ought so to behave themselves, that if they were demanded by God Almighty, for what end and motive they acted, they might with truth answer, That it is for him they did so, that it was to make his Laws be observed, and to procure their People what good they could.

§. 6. The crime therefore the Great ones commit in making their Grandeur and Wealth subservient to  
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themselves and their own pleasures, is a kind of perfidiousness to God. For certainly a King would have reason to esteem that Subject a Rebel, who having a Government entrusted to him, to preserve his Master's Authority, should pretend to make himself absolute. Hence it follows, that Great ones, having received their Greatness and Authority, not for themselves, but to the end they may raise up God's Empire, and procure his glory, they become Perfidious and Rebels, when they only use it for themselves.

§. 7. It is therefore necessary, the Great should look on their condition as a Ministry and Office bestow'd on them, not as a quality incorporated in their being. It is necessary that they should have no interior affection for it; that they should consider it as something not belonging to themselves, and by which they neither become more perfect, nor more pleasing to God: By it they have only means to do much good, or much harm, according as they comply with, and atquit themselves of the duty of their places. They ought to be firmly perswaded, that only this good, or evil use they shall make of Power, does properly belong to them, and which will stay with them; since that at the hour of their death they shall leave their Grandeur behind, and only carry with them those good or bad deeds they shall have done in the managing of it.

§. 8. From this Principle (which makes it plain that the Great ought not to use their Grandeur for themselves) it is easie to pass to this other; that having receiv'd from God their Authority and Power, they ought only to employ it for him; that is, they ought to do for God whatsoever they have a Power to do, and that the Measure and Rule of their Duties is to be had from thence.

They need only to examine, what they have Power to do; for it is a certain Rule they ought to do all they can. If they can do but little, they are obliged to no more; if they can do much, their Obligations increase in proportion to their Power.

§. 9. It hence follows, that a Prince, where he has Authority, ought to do all, he can for the good of his People, and of the Church; that all Lords, and Masters, ought to do the same in their Territories, and Families: That a Magistrate ought to perform, what his Office impowers him to see done, to the end that justice be given to all; and lastly, every one in his place, ought to do whatsoever in right he can, so that the Talent, entrusted him by God Almighty, lye not idle and useles. This Rule may be told in three words, but the practice of it is of vast extent; since that to reduce all things to their due order, and to take away all abuses, there almost needs nothing else, but that those who are in possession of Authority, should use all their Power to see the Laws of God and Holy Church, observ'd,

§. 10. There are some of these Duties, which being gross and visible, are not altogether unknown to the Great; but there are others, which they scarce ever reflect on, which nevertheless are of infinite consequence. That which we have mention'd of referring all the respect others pay them, and making use of it to establish the Kingdom of God, is one of the greatest Importance. Respect and Honour, as I have said, are paid to the Great. The best Christians cannot in Conscience dispence with their Duty herein; and worldly Christians even give more honour than they ought; by worshipping in them Wealth, and whatsoever else the deordination of their hearts causes them to Love and esteem. Honour therefore follows and waits upon the condition of the Great; and this honour is just: being bottom'd on good and warrantable reasons, as hath been shewn heretofore. It is even God himself, the Author of all Justice, that allows it to them; but he does not therefore allow them to make it the Object of their Vanity. All honour belongs to God according to Scripture; *Soli Deo honor & gloria*. The Great therefore ought to restore to God that which is given them, and to use it so, that God may be thereby glorified. Now the means to practise this Duty is not, for the

most part, simply in the presence of God Almighty to divest ones self of the Honour annex to his condition, nor there to acknowledge that it belongs to him, and not to themselves; but so to behave themselves, that all Vertues whatsoever may be esteem'd honourable for their good example: For it is ingrafted in Man's nature to value whatsoever they see in those they respect, and not to make nice distinctions of quality and quality, so as to reverence some, and contemn and slight others. Hence it comes that the honour we annex to the condition of Grantees, makes even the Vices of the vicious to be esteem'd, as in like manner all Vertues are, when they appear in any of the Great. Modesty in Apparel, shunning unlawful Recreations, an exact observance of the Laws of holy Church, cease to be dishonourable, when the Great publickly profess and practise them. When we but imitate them, we think our selves shelter'd from the raillery of the World; and it is esteem'd glorious to follow those, who are always followed and waited on by glory and honour.

§. 11. We cannot sufficiently make known, of what importance this one thing is for saving the Souls of the Great. For one of the greatest Artifices the Devil uses to engage Men in Vice and Debauchery, is, to fasten Names of contempt on certain Vertues; and to fill weak Souls with a foolish fear of passing for scrupulous, should they desire to put them in practice. It is by this means, for example, that he hath introduc'd into the World immodesty in Apparel; and that he makes even Women, otherwise very chaste, to follow those Fashions which were only found out for such, as were immodest. 'Tis the Mode, cry they; we cannot endure to be singular. These weak and foolish People have need to be upheld against this dangerous temptation; and nothing can do it better, than the example of Persons of Quality which frees them from the reproach of singularity. Thus it belongs to the courage and duty of the Great, to believe that they are rais'd by God to withstand this Artifice of the Devil, and to let the World know, that it is glorious to obey Almighty God

God ; to underprop by their Example the weakness of their Brethren, and to confess *JESUS CHRIST* loudly and openly in the sight of the whole World, by publickly professing and leading a Life truly Christian, and should they only do the Church this piece of service, yet ought they not to esteem their Life ill-employ'd, nor their quality and condition of small concern.

§. 12. It is but enlarging this Principle, that the Great are oblig'd to employ for God all they have receiv'd from him ; that they ought to do what lies in their power, either by Authority, or Example ; and we shall discover an infinite number of devoirs peculiar to each station, the omission whereof makes them guilty of numberless faults. And it will not be amiss to consider some, that are of more than ordinary extent.

It is certain, as we have just now said, that nothing is more fit to inspire modesty into those of a middling condition, than to see Persons of Quality (by whom they square their own actions, and whom they would by no means displease) keep themselves within an exact modesty and decorum, as well for Apparel as other Accommodations. There are Circumstances where Princesses, and the Wives of those who govern Provinces, without any other help but that of their own Example, and a dislike of such as shall appear before them undecently clad, may be able to free a whole City from immodest fashions. At least they may oblige those who depend on them to a decency ; and their example will not fail to work powerfully on others who have no such dependance. Thus they will be able to hinder many sins occasioned in Women and Men by this disorder. Now if they can bring this about, it is unquestionable that they ought ; and that they are not only oblig'd to a decent modesty by a duty common to them and other Christian Women, but also by a more peculiar one, springing from their state and quality, which, making them capable of hindring many sins and disorders, imposes on them at the same time an obligation of doing in proportion to their power.

For as there is no doubt, but that, that Man, who can save the lives of many by debarring himself of some slight recreation, would be a Murderer, should he prefer that trifle before the lives of those; so it is yet more certain, that could one preserve many Souls from a spiritual death by some one practise, whereunto he is otherwise oblig'd by the Law of God, by his Condition, and the place God hath charg'd him with; it cannot be omitted by him, without he become the Murderer of all those, which might have been preserv'd from such crimes by a behaviour truly Christian.

§. 13. This dreadful consequence makes it plain, what a strange difference the various conditions of Men create in actions which outwardly appear the same. For indecency in Apparel is in a Woman of low quality but a sin, that bears proportion to the vanity that accompanies it, and the scandal it gives to some few. But this same motion of Vanity making Persons of Quality, who are the Example and Rule of others, to appear in a garb that wounds Modesty, is a publick approbation of Vice, a Seminary of crimes, and a Lawful Authorising sin. For the Example of these Persons is a living Law, which has much more force and power over the World, than all the other Laws and Ordinances that are found written in Books. Thus, though consequences are not consider'd, and that the parties offending are onely carried on with a slight passion of appearing so as to please those that shall see them; yet shall they be astonish'd, when at the day of Judgment they shall find themselves loaden'd with the crimes of a world of People, whom they shall by their example have kept fetter'd in these disorders; whereas they lay under an obligation of setting them free by the contrary example of a modest behaviour.

§. 14. Nothing is more terrible than becoming thus partaker and guilty of the faults of others, by omitting our own duties; and here I give you other Examples. Sovereign Lords owe justice to those who are under them;



them; the Officers they set over them, do but supply their Place, and do what they themselves ought to do, were it possible. They are therefore oblig'd in their choice to prefer such as may be the best able to perform that duty. Now if out of any humane consideration, negligence, or prospect of some little interest, they chuse those that are unfit, or at least such as are less capable, all the faileurs of these Officers shall be laid to their charge, they shall be guilty of all the injustice done by them, and of all the disorders that shall happen through their faults. A covetous Judge may ruine a whole Family; misery may engage this poor Family in a thousand crimes; it is not to be question'd, but all these shall fall on the Chief Lord, if he out of negligence or motives of worldly interest have prefer'd this Judge before others, that deserv'd better.

§. 15. The receiv'd Laws of a Kingdom give the Supreme Lord power to redress a number of disorders; as to put down Ordinaries, and places where Plays of chance and hazard are us'd, to forbid Balls and Dancings on Festival dayes, with many others of like nature: A strict observing of such regulations would banish a thousand disorders; whoever can introduce or maintain these, are thereunto indispenably oblig'd, and great Lords may do this, when they are authoriz'd and backt by the Laws of the Kingdom. Thus when they do not comply with this obligation, when they do not watch over their Officers, nor maintain them in their rights; when they chuse such as are corrupt, unfit, and weak, without zeal or vigour, they have great reason to look on themselves as guilty before Almighty God of all the mis-demeanours they ought to have redress'd.

§. 16. This multitude of sins that the Great run into, by being sharers in the faults of others, which they might have hindr'd, is infinitely yet greater in matters Ecclesiastical, wherewith Princes are entrusted; either by nominating to severall Benefices and Cures of Souls, or by the solicitations they make to have them bestow'd on, their

own Creatures. An ill Pastour is chargeable with all the sacriledges committed by such bad Priests as he employes, with all the scandals they cause, with all the sins of the People which he might have hindr'd: That is to say, Few faults are committed in a Town, that are not chargeable on a negligent and debaucht Pastor. But if the sins of the People are imputed to the Pastors, both the sins of the one and the other shall be charg'd on the Patrons who have Presented, or by favour have got them Nominated.

17. If the Governour of some important Post, having from the King a power to chuse such inferiour Officers, to be under him and defend the Place, instead of entrusting these employments to Persons of valour, and considering in his choice only the Service of his King, should on the contrary regard only his proper interest, and so advance People without experience and courage, such as would deliver themselves to the Enemy; who can question, but that the King would look on this Governour as a treacherous Servant? But with how much more justice will God Almighty condemn those, whose Charge being to supply Pastoral Cures, that is, to settle Governours and Heads over Christians, to free them from the assaults of the Devil, and to conduct them to Heaven, entrust them in the hands of such, as have no experience in this Spiritual warfare, which they are to wage against the Powers of Darknes; such, as rather keep intelligence with the Enemy, and who are so far from guiding others in the way of Salvation, that they walk in, and by their example, draw others after themselves, into the ready road to Death.

§. 18. I would to God all the Great ones, who are charg'd with supplying with Ecclesiastical Cures, had constantly before their eyes, what St. *Chrysostom* in particular sayes, of those who for human respects promote undeserving Bishops. *If it happens, sayes he, (to speak only of what happens every day,) that there is rais'd to the Dignity of Bishop one unworthy thereof, upon consideration of*  
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friendship or of some other respect; what punishment does he not draw on his head by this evil Election? He is not only the cause of damning a number of Souls, which perish through the fault of this unworthy Man, but gives also occasion to all those sins which he commits in Administration of his Office. Thus he who shall have promoted him, becomes guilty of all the sins of this evil Pastor, and of the People committed to his charge. If he who does but scandalize one Soul only becomes so guilty, that it were better for him according to Scripture to have a Millstone fastn'd to his neck and so thrown into the Sea, what ought that Man to expect, who scandalizes so many Souls?

§. 19. Although the promotion to Benefices, that have not the cure of Souls annexed, draws not after it so great and so dreadful consequences; yet ought we not to fancy, that such may be dispos'd of according to humour, and for other motives, besides those of the Service of God. They are always goods consecrated to God, and set aside to maintain those, that should really serve the Church, and who ought to lead a Life suitable to their Vocation; and consequently when they are either given or procur'd for such, as are perfectly secular in their way of living, and who only seek after them to satisfy their lusts, to procure divertisements, and to lead a Life not at all becoming a Clergyman's modesty, all the crimes committed in the dispensation of these goods, shall fall on those who have chosen such for their Employments, without enquiring first, whether the parties chosen were dispos'd to comply with, or did even know what they oblig'd themselves unto.

§. 20. If to all these obligations we add those, which rise from the Power the Great have in their several Offices to redress these disorders: if further we put into the scale what they can do to banish by their Authority, words, and examples prodigality, blasphemy, debaucheries, play, libertinage, and a number of other causes of disorders and sins; and if we square all this according to these two Principles, That Men in Power  
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are oblig'd to do what they can; and that the Omission of these devoirs makes them guilty of what mischief soever they might have hinder'd, we may frame some tolerable Idea of the stupendious dangers that attend Greatness.

§. 21. This heavy burden of sins, wherewith Great ones at unaware and without their own knowledge load themselves, is not perceived during Life. They are stunn'd with the noise and hurry that is always about them, and outward objects, which take them from themselves, will not permit them to see them. They may be resembl'd to Mountains hanging over their heads, sustain'd as yet by God's mercy, to give them leave to recollect and repent. But at the hour of their death, these Mountains shall fall suddenly upon them, and all objects, wherewith before they were taken up, vanishing out of sight, they shall only find themselves encompass'd about with an army of People who shall upbraid them, either with injustice done, or with crimes whereunto they have been drawn by the ill use they made of their Dignity and Power.

§. 22. But what is yet more terrible in the Condition of our Great ones, is, That being oblig'd by their Condition to all these duties, it at the same time proves a hinderance from knowing, and when known, from performing them. The very basis whereon their Condition is built, is, that they belong not to themselves, but to their People: That their Grandeur and Authority was not bestow'd on them, that they might enjoy and take pleasure in them, but to be us'd for the good of those, who are plac'd under them.

But how difficult a matter is it to find room for these sentiments in the heart of one born in the throng of Riches and Honours? Man corrupted by sin has a secret inclination to seek all things for himself, to make himself the center of all: It is a Natural Tyranny sin has planted in the very depth of Man's heart. Persons of low Condition cannot easily come to exercise this Tyranny, because others will not give place thereunto.

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They continually learn from others thwarting their desires, that others were not made to serve them. It happens otherwise with Persons of Quality, particularly with those, who are born such. This kind of Greatness lets them see from their very Infancy, that all the World is accustomed to yield to them and follow their humours : Hence they insensibly begin to think that those who use so much subjection and respect towards them, were only born for their sake, and came but into the World to contribute towards their Pleasures and Grandeur. Thus they imagine that they have no more to do than to enjoy this Greatness of theirs, to endeavour its increase by becoming yet more powerful and great ; and that the Inferior sort of Men are only plac'd here to serve as Instruments to bring these their ends about. They fancy to themselves, that the onely business of their Life is to preserve their Families, and make them flourish by setting all their dependents on work for this end : And it almost never comes into their thoughts, that both they and their Families are on the contrary by God's order and decree design'd onely to serve and help those, who are under their command.

§. 23. Thus we, for the most part, see, that the Great, who are given to Vices incident to their high Station, are so totally taken up with their own Grandeur, and their thoughts so perfectly employ'd about themselves, that they scarce ever think of doing any good turn *gratis*. They are as great niggards of their Recommendations, as of their goods, lest the favours obtain'd for others, should be plac'd to account amongst those they hope to procure for themselves. Hence it comes, that their most intimate Friends dare not beg their Favours, even for their own concerns, without they have deserv'd it by their effectual Services, and that it be rather a recompense for what's past, than a new grace. Thus they truly drive a trade, and sell their words and credit ; and one may say, without doing them any injury, that they are but Merchants trafficking in a more elevated way.

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§. 24. The knowledge of those other truths, which are necessary to teach them how to comply with their devoirs, is no less difficult to be gotten. They have a natural aversion from them all, because they incommode them in the pursuit of their passions. They are like so many fetters abridging their Liberty, disturbing their Pleasures, and making their Grandeur almost useless. Thus the corruption of their hearts keeps them at distance from these Truths, whilst this same corruption is fortify'd by all the objects that surround them. Every one knows, they do not love that Truth which would bring them to be low and humble, whereas they are pleas'd with flattering lies: And thus every one out-vies his Fellow in cheating and deceiving them, for every one loves himself more than he loves them.

§. 25. Interest gives increase to our desire of pleasing, and fear makes us avoid displeasing of them, and this as those to whom we speak are more or less able to serve and hurt us, that is, as their Quality is less or greater. Hence it is evident, That every degree of Grandeur is a hindrance to Truth, and to desire to be Great is to desire that Truth should find a more difficult access unto us.

§. 26. Concupiscence alone is not that which hides Truth from the Great, Prudence it self is often oblig'd to do this, or at least so to moderate and temper it, that it may be proportion'd to their weakness. For that continual complaisance of those who environ them, having bred in their Souls a certain delicateness, has also made them incapable of seeing Truth in its nak'd purity and force. There's therefore a necessity, it should be shewn them by parts ; they must have a glimpse, not a full sight of things. Some times to the Vulgar our discourse is sincere and open ; but who dare speak thus to the great, at least if they do not seem to desire it ! Truth some times finds out those that are low and little, it may accost them without being call'd on ; but those who are high and Great ought to be diligent themselves in looking after it: They ought  
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to go before and meet it, if they have a mind to find it here in this World.

§. 27. But if they be so happy as to know these many devoirs, and to see through those exterior and interior mists that encompass them; I mean those which both rise from themselves and from the malice, artifices, and passions of others, yet what difficulties will they not meet in performing of them? what means to withstand so many unjust desires, seconded by their own unjust passions? If, for example, they be entrusted with the distribution of several benefices, is it so far from Truth, that this right should either be to them pleasing or advantageous, that it will lie on them as a most insupportable burden. They must give flat denials to all such as would think themselves oblig'd to them by the donation, and must go and find up some others who would think they incur no obligation, because they look on such Dignities as on Charges dangerous to their Consciences. They must not pick out such as make their Court, and dance attendance in hopes to obtain them; but such, as they are not acquainted with, but such as they know not, and who lye private, for fear of being chosen. Neevr would our Grantees seek to be Patrons, were they never to nominate but on these conditions; and yet these conditions are required to make their presentations lawful.

§. 28. Those other difficulties which spring from the Condition of the Great, and which lead them astray out of the way of Vertue and Salvation, are no less visible in respect of the common duties of Christianity, whereunto they are no less oblig'd than others. For they ought to consider, That because, Great, they cease not to be Men, the devoirs proper to their condition does not free them from those others, which, with their consequences, belong to the common condition of all Mankind. They are Men, and Sinners, that is, full of corruption, misery, darkness, and inward sores. These they ought to know; these they ought to cure. They are proud, they must humble themselves: they are given to pleasures, they have need of



of mortification ; they are ty'd to the World, and its riches, they must be loosen'd and set free. They wander out of themselves, their thoughts are all dissipated ; they must be recollected and brought home. The ordinary Remedy to cure these Maladies, is to deprive ones self of what causes and nourishes them. But their condition and quality allows not of this ; They can neither quit their riches, their honours, nor the state they live in. They are not in a condition to practise mortification, and recollection much less, a thousand occasions draw them abroad. Yet, notwithstanding all this, a Cure must be wrought, or they perish : And since that cannot be had by the ordinary means, extraordinary ones must be try'd ; and such as are miraculous, even in the order of Grace. They must be humble amongst their honours ; poor in their riches ? and fully perswaded of their misery, whilst they appear so fortunate. And thus as others, by exterior exercises, do bear up the weakness of their souls and vertues ; it is on the contrary necessary, that the Great, by the strength of both these, overcome all exterior Obstacles.

§. 29. The Great cannot be in that right disposition, which God exacts and Reason requires they should, if they do not consider themselves in three different states, or orders. The first is exterior, the second natural, the third interior depending on their vertues. According to the exterior order, they are Great above others ; according to the natural, they are perfectly equal ; but according to the interior they are oblig'd, through humility, to place themselves beneath all. The sentiments rising from these three orders ought to agree and subsist together : And they are oblig'd, that they may conserve exterior order, to keep the rank and place, which belongs to them according to the World ; yet ought they for all that, to acknowledge themselves perfectly equal to the rest of Mankind ; which will make them, towards others, affable, charitable, and sharers in their miseries : nay, they are not hereby dispens'd from acknowledging, that perhaps their sins  
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and imperfections make them to be esteem'd by God and his Angels, as the last of all Men. These sentiments are just and necessary, because they are conformable to their condition; but how hard is it to unite them together? So that it often happens, that the state of Greatness makes them almost forget they are Men, and more, that they are Sinners. They only measure themselves by the exterior order, by their Riches, Nobility, and Offices; nor do they look on the rest of Men, but by that degree of Inferiority wherein they are plac'd beneath them. This is an illusion, as it were, naturally bred up with Greatness, and which cannot be dissipated, but by an extraordinary grace, which forces them to retire into themselves, at the same time they are with so much violence drawn abroad.

§. 30. How is it possible to be be-set with riches and honours, and yet to allow ones self nothing from them; to look on them, as not belonging to ones self, but only as things useful for the place, God has put us in? If the Great did not passionately love these things, their right use would be much more easie. But they love them, and that with much more passion than others. Concupiscence makes them love these riches, these splendors, and these pleasures: These constantly come and shew themselves, they cannot be absolutely without them; yet are they forbid to fix there, to enjoy and please themselves in them. Who is he, says the Scripture, who can handle Pitch and not be defil'd? *Quis picem tanget & non inquinabitur ab eâ?* Who can drink of this delicious Wine without excess? Reason alone answers that it is impossible. But Faith tells us another story: All things are possible to God; *Omnia possible sunt apud Deum.*

§. 31. If these difficulties are great, even to those, who, through age and experience, have learnt the vanity and the nothingness of the World, and of whatsoever flatters the mind and senses, and who having tasted the gall that's mingl'd in all the sweets it affords, may have some disgust for the World; what shall we say

say of such as begin but to relish its pleasure, and who know nothing of the miseries that inseparably attend them : Who have but a slight knowledge of the duties of Christianity, and a short prospect towards the dangers of pleasure : who have<sup>d</sup> their hearts laid wide open to the objects of sense, which are apt to purchase the esteem of Men : Who please the World, and whom the World is pleas'd withal ; who are drawn to vice by a thousand temptations, both exterior and interior ; and who must encounter and give battle at the same time to the most violent onsets of their own corruption, the most attractive charms of the World, and the most dangerous Artifices of the Devil ?

§. 32. Search all dangers, which, here in this World, occur of losing our temporal Life, there is scarce any, that may not serve as a representation of that, a young Prince is in of losing his Soul, who goes to Court handsome in Body, and agreeable in the dispositions of his mind ; but withal carries thither a small knowledge of Christian duties, and a strong inclination to pleasures. The danger of him who ventures on an *East-India* Voyage in a poor Fisher-Boat, without Helm, or Pilot ; the danger of one who should enter a Town, or House where the Plague rag'd, there to live amongst the dead and infected Carcasses ; that of a Souldier standing the shot of a whole Army, is nothing, compar'd to the danger of this young Prince, who is the Mark whereat are levell'd all the Darts of the World and Devils ; and who is not only sought after by Death, but who even seeks his own death and ruine. Ther's only a God, who can, by his all-miraculous protection, free him from this danger, by putting by these Darts, and hindring lest he himself use them to his own destruction.

§. 33. As the Life of Religious Men is a Life fram'd and found out by Holy Men as a means to arrive with more ease at Heaven ; so one may say, that the Life which the Grandees usually lead at Court is a Life contriv'd to lead Men with much ease to Hell. We need but to insist a little on the Comparison, to be

be satisfied, that 'tis exact. The easie means, that Saints have found out for those who live in well-Govern'd Monasteries, to go to Heaven by, consists in that they have, as much as they could, shut all the Gates against the Devil, and laid all those open whereat Grace might enter. They have banisht pleasures by austerities, riches by poverty, idleness by labour, pride by obedience and humility. They have oblig'd and apply'd Men to reading, prayer, and silence, thereby to give entrance to Truth and Grace: They have endeavour'd so to dispose of all, that all should lead towards God, and abolish the Spirit of the World.

A Courtier's Life is fram'd after the same Model, but for an end quite different. It has been observ'd, that Sin hath found entrance into Souls through idleness, divertisements, a free conversation betwixt Men and Women? through evil discourse, principles of libertinage, interest, anger, revenge, ambition, and what else so-ever stirs up passion, A Courtier's Life is so contriv'd, that all these are its ingredients. It has been further observ'd, that what carries us towards God, and inclines us to enter into our selves, is, recollection, reading, prayer, good example, profitable and lawful employments; and these are perfectly banisht from Court.

§. 34. What, therefore, ought the Great to do to shelter themselves from this danger? Shall they be-take themselves to this kind of Life? No; if they do, they are already lost by leading this very Life: for there is no likely-hood, or pretension of being sav'd in a Life of idleness, divertisement, play, and passion. Shall they endeavour to use some moderation, and to give something to the World, without delivering themselves totally up to it? But, will the World be satisfi'd with this share, will it not look on them as ridiculous? A thousand occasions therefore will offer themselves, wherein the World must be cross'd and thwarted; and to do this, great courage is requir'd. Now let these difficulties be as great as they will, yet must our Men  
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of Quality resolve to overcome'em, if they remain in the World; since there is none so great, which ought not to give place to the danger of being eternally lost; for, as *Tertullian* says, *Quaecumq; necessitas minor est tanto periculo comparata.*

§. 35. By this, it is made evident, that the condition of the Great, is, in Christians, a state of violence; and that it is contrary to the first instinct the Spirit of God inspires into those Souls which he touches. For his is an instinct of fear inclining us to fly all temptations; an instinct of hatred and aversion from the objects of Concupiscence; it is an instinct pressing us forward to imitate the Life our blessed Saviour led on Earth, which was in outward shew quite contrary to that of Men in Power. And as this instinct remains in the Great, when they are truly Christians; so of necessity it must raise in them an interior war and opposition against the slaveries they are oblig'd to by their call, and make them cry with *Job*, *Quare data est miseris lux, & vita his qui in amaritudine sunt?* How comes it to pass, O Lord, that a Soul struck through with the sentiment of its own abjection and misery, must yet appear in splendor and honour; and that she must be environ'd with a number of People perswading her that she's happy? Why must she command others, who ought, her self to be subject to all? Why should she enjoy the pleasures of the World; she who ought to be bury'd in the bitterness of Penance?

§. 36. There is almost no Christian verture, to which Grandeur is not some ways oppos'd, and from which it does not estrange us. It is opposite to the Spirit of Faith, since Faith does take our thoughts from what's present and visible, to make us adhere to what's invisible and eternal: Grandeur on the contrary fastens us to things visible and temporal, whilst it brings them near to us, forces us to see and feel them in what they have of most splendid and delicious.

It is contrary to Christian Hope, because this Vertue makes us place all our confidence and trust in God alone; whereas Greatness inclines us to confide and trust

trust to our riches, according as the Wise-man says ; *The Fortress of the Rich*, that is to say, his support, and the object of his hope, *consists in his riches : Substantia Divitis urbs fortitudinis ejus*. Hence it is, that St. Paul so particularly recommends to those who are rich in the World, that they put not their trust in the uncertainty of their wealth : *neque sperare in incerto divitiarum* : Knowing full well, that that was the bent and inclination riches would give them.

It is contrary to the Spirit of Charity, because Charity regards not it self, but is all for others : whereas the instinct of Grandeur refers all things to it self.

It is contrary to the Spirit of Recollection, by that continual dissipation it is engaged in : to the Spirit of Penance, by the pleasures it affords : to the Spirit of Poverty, by the plenty of all things which attend it : to the Spirit of Humility, by those objects of ambition and pride it always lays before the Soul.

§ 37. If therefore the condition of the Great be such as we have painted it, if it be so contrary to the first instinct of Christian Religion, it is evident, it may be under-gone when impos'd by God, and accept'd of by submission to his will ; but it cannot be willingly sought after without presumption and imprudence. We ought to comfort our selves, that 'tis by God's order and will that we are plac'd there, as it is onely his Grace that can support us. Wherefore the Scripture, declaring to us the sentiments we ought to have of our selves, tells us, that we must not demand of God great Offices or Employments, *Noli quarere à Domino Ducatum, neque à Rege Cathedram honoris*. It warns us, not to expose our faults to the eyes of the People, by undertaking to govern them : *Non pecces in multitudine Civitatis, neque te immittas in Populum*.

§. 38. But those who find themselves engag'd by God's Order, ought not for all this to lose courage. God can with the same ease make them overcome great difficulties, as he does the little. He, as the Scripture sayes, can vanquish as well with few, as with innumer-

able Armies ; and in his Treasury there are Graces proportion'd to all our needs. But to obtain these proportionable Graces, it is requir'd, that the Great know the greatness of their wants ; as also that the ordinary ones will not suffice them.

§. 39. That ordinary common Faith, that suffices to take from one of a middle Condition the affections he has for the little Wealth he possesses, is not sufficient to take from a Noble Man, or Prince, that which must needs be rais'd by the impression of so many objects, which they continually have before their eyes. They must have a most lively, active, and enlighten'd Faith to put out all the false lustres of worldly goods, and to make them see their nothingness and vanity. They in like manner have need of a most strong and solid hope, not to be shaken by those great storms whereunto they are expos'd, a hope that may withstand all the winds and tempests of this World.

§. 40. But above all, they have need of a Charity and courage extraordinary, and which in some sort comes near to that of Martyrs ; since it ought to make them alwayes ready to lose whatsoever they have, for the interest of Justice and good of their Neighbour. Those whom God keeps low in obscurity are not expos'd to these great proofs of losing either all they have in this World, or God in the next. But the Great are continually expos'd thereunto, and so ought to be alwayes prepar'd. Their Fortunes and Grandeur ought to be fastened to nothing ; they ought continually to carry them in their hands, expecting when God shall offer an occasion of parting with them for his Service.

It is true, that Great Men, who would keep home, and live on their own Lands, without aspiring to any Office or Employment, may shun many of these inconveniencies : and this makes it appear, that the condition their Enemies would procure them is the happiest they can have, and that the caresses and smiles of the World are the greatest misfortunes that can befall them.



§. 41. If it were evident, what these devoirs of Great ones were, it would not be a matter of much difficulty to accomplish them by a firm resolution once for all, of utterly forsaking the World, nor would this be hard to do. But the difficulty consists, in that they are often very ill to be known. We may throw away our Wealth and Greatness for God's interest; but we must not do it rashly out of an humour, when God requires no such thing at our hand. Many things must be born with, that we may reserve our selves for greater matters. Christian condescendence is no less a Vertue than zeal and resolution. Cowardice, which makes us betray Justice, must be shunn'd; as must also a certain humane generosity which seeks dangers, without hope of advantage. Nothing is more difficult than to distinguish betwixt these two: For alwayes under pretext of Condescension, we permit Justice to be oppress'd, and if we will suffer nothing, we become, within a very little, useless. Something therefore must be tolerated, but not all. But who can find out that golden-mean, that Rational moderation, which here ought to be observ'd? This cannot be done without great Light and Knowledge, nor this obtain'd without ardent prayers; no more than the strength and courage necessary to put in execution what they dictate. So that in some sort we may say of the Great, what *St. Gregory* said of the Pastors of the Church, That they ought to be the most eminent in Action, and the most elevated in Contemplation.

§. 42. That degree of patience, which the Great stand in need of, to suffer the accidents, whereunto their Condition exposes them, is also much greater than what is necessary to the common sort; and one may say, they must needs shrink under them, if they be not more patient than the rest of Men. Custom has made their Souls more delicate and tender than other Mens are; and yet nevertheless they are more expos'd to great disgraces, which are alwayes obvious, and there's a thousand ways of offending them. It often happens that a great Favourite takes pleasure in  
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humbling those who by Birth and Merit should be rais'd above him: nothing questionless is more shocking, and touches so much the quick, as this usage; nothing more stirs up anger and impatience. Nevertheless all the remedies, force can here supply us with, are unjust, criminal, and of sad consequence. Patience is the only cure; and if this be Christian and humble, it must needs be the effect of a high Vertue, and an extraordinary Wisdom.

§. 43. But if to comply as one ought with the devoirs of Grandeur, and to overcome all the difficulties that accompany it, so great a share of Grace, so high a degree of Vertue is requir'd, Reason obliges us to conclude, That those Persons of Quality, who do really comply therewith, and overcome all the occurring difficulties, must needs possess this so eminent degree of Vertue. 'Tis on this score, that Saints have extolled with such high praises those Great ones, who through their Piety have been an honour to the Church. They knew full well, that in this infinite line of our duration, which is stretcht from the first moment of our Being to all eternity, the distinction of Conditions takes place only in an imperceptible atome; to wit, The short space of our Life, and that in all the remainder of that infinite time, there shall be no other difference amongst Men, but that which shall spring from their Vertue and merits. But they measur'd the Vertue of the Great, by the greatness of those obstacles Grace made them overcome. It was for this reason, that St. *Paulinus* was during his Life and after his death, so loadn'd with praise by all the Saints of that Age, and that he himself was pleas'd so highly to praise the illustrious *Melania*, whose Voyage into *Italy* he in one of his Letters, describes in so edifying a strain. What *Elogium* has not been given the Emperour *Theodosius* for having done what a hundred thousand Penitents had done as well as he? because it was suppos'd, an Emperour stood in need of a much greater Vertue, than others, to under-go the same penance that they did!

§. 44. It was not therefore out of complaisance purely humane, but taught by a Spiritual Light, that Holy Men have own'd a particular esteem for the Vertues of the Great. They with reason lookt on them as the Victorious Trophies of the Grace of *JESUS CHRIST*. And in effect, what deserves our wonder more, than to see, that God by his Spirit plants humility in those hearts, which are hurry'd by all about them to pride; that he makes his voice heard by them amongst the noise and turmoils of the World; and that he preserves them from infection, whilst they breath so contagious an air? What interior heat must they needs burn with, not to be chill'd with that deadly cold; which attends a worldly Life? There is so great a distance between a Courtier's Life and that of a Christian, that we ought to think him a Man of strength who has perform'd the Voyage. If some time they appear more wearied than those who live in solitude, 'tis not because they are less vigorous, but because they have gone more ground. Thus those who for God's sake left little, and who by keeping him lose nothing, have great reason to humble themselves by the Example of the Great, and to be asham'd of their sloth and cowardise, when they shall consider the violence these are oblig'd to use against themselves to overcome all the difficulties which lay in their way.

§. 45. 'Tis upon this view, that the Church delights to propose to the Common the Vertues of the Great, as being of more force to work on their minds. For it is certain that nothing is more fit to confound the Pride, Delicacy, and Impenitence of the Low, than the Humility, Mortification, and Penitence of the Great. Their Example has a peculiar efficacy, and their Grandeur has no less force to inspire Vertue than to authorize vice.

Every one is dispos'd to regard it with admiration; Admiration begets Love, and Love imitation: And thus it is but just the Church should make use of them to do good, as the Devil does to do mischief, and that

in her hands they be instruments of Salvation, as in his they are of damnation.

§. 46. We ought not onely to have a great veneration for the Vertues of the Great but it is just also we pay them a peculiar acknowledgment while they live, and when they are dead. There are none to whom the prayers of the Church are a more due debt, and where they may be of greater advantage. For if according to St. *Augustin's* Doctrine, whatsoever the Living do for the Dead proves only advantageous to them in proportion to what they merited by their former actions; the Great, who have protected the Church during their Life, deserve that the Church should pray for them with so much the more zeal, as she has the more reason to hope to obtain the effect of her prayers from the mercy of Almighty God.

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# Discourses

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## *Monsieur P A S C A L,*

Lately deceas'd :

### *Touching the Condition of the* *G R E A T.*

**T**H E Instruction of a young Prince, whom one would endeavour to educate in a way most suitable to the State whereunto God calls him, and most proper to make him able to fulfil all duties, and avoid all its dangers, was one of those things, whereof *Monsieur Pascal*, of happy memory, had taken the fullest prospect. He has often been heard to say, That there was nothing he would more willingly contribute unto than that, were he engag'd in it; and that he would willingly sacrifice his Life to a thing of that importance. And as it was his custom to write down the thoughts he had on the subjects about which his Mind was busied; those who were acquainted with him were astonish'd to find nothing amongst the Papers he left, which did expressly concern this matter; though it may be said in some sense, that all his notes tended that way, there being few

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Books that can no more contribute to the fashioning a young Prince, than that which is *The Collection of his Thoughts*. Wherefore whatsoever he has writ on this subject must be lost, or else having those Reflections perfectly present to his Mind, he did neglect the committing them to Paper. And as the Publick is an equal loser, whether the one or the other cause be in fault, it fell into the Mind of one to write down, some seven or eight Years [after, what he rememb'r'd of a Discourse which *Monsieur Pascal* made to a Child of great Quality, and whose Mind was so far advanc'd as to be capable of the most solid truths. Though after so long a time, he cannot say that he gives you the words *Monsieur Pascal* made use of, nevertheless what he then heard made so deep an impression on his Mind, that he could not forget it ; so that he can assure you, You have here at least his very Thoughts and Sentiments.

These three short Discourses had for aim, the redressing as many faileurs unto which Grandeur of it self leads those who are born Great. The first is, That of not knowing themselves, and fancying all the goods they enjoy, of right due to them, and making (as it were) part of their Being : Hence it comes that the Great never consider themselves in a natural equality with the rest of Men.

The second is, That they are so taken up with these exterior advantages whereof they find themselves Masters, that they have no regard to those other more real and more estimable Qualities, and so never strive to acquire them : they imagine that the sole Quality of being Great deserves all sorts of respect, and needs not to be held up and underpropt by those of Vertue and of the Mind.

The third was, That the Quality of a Grandee being joyn'd with libertinage and a power to satisfy its humours and inclinations, it hurries many others into irrational excesses and mean deordinations ; So that in lieu of placing their Grandeur in being serviceable and beneficial to others, they make it consist in treating them outrageously, and in abandoning themselves to all kind of excess.

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These are three faults, which were in *Monsieur Pascal's* prospect, when on several occasions he made the Discourses we shall here give you.

## DISCOURSE I.

That you may have a true knowledge of your Condition, contemplate it in this draught.

A Man by tempest is thrown on an unknown Island, whose Inhabitants were in great perplexity to find their King who was lost. This Man resembling, in shape of Body and lineaments of Face, the King, is taken for him, and as such is acknowledg'd by the People. At the first he knows not what to do, but at last resolves not to be wanting to his good fortune : He accepts of all the Homage they render him, and suffers him self to be respected as King.

But as he could not forget his natural condition, at the same time that he receiv'd all these honours, he was conscious to himself that he was not that King the People sought for, and that the Kingdom he govern'd belong'd not to him. Thus he had two sets of thoughts, one by which he acted as King, another by which he knew his own true condition ; as also that it was only chance which plac'd him where he was. These latter thoughts he kept secret, and discover'd the other. The first were those he treated his People with, with the latter he manag'd himself.

Do not think it was by a less chance that you possess the riches you find your self Master of, than that by which this Man found himself made King. By your self, and by your own nature, you have no greater right to them, than he to his Kingdom ; and not only you do not find your self the Son of a Duke, but you do not find your self brought so much as into the World, but through a number of chances and hazards. Your Birth depends on a Marriage, or rather on all the Marriages of those from whom you descend. But these Marriages, whence sprung they ? from a visit made by chance,



chance, a discourse made in the Air, and a thousand other un-foreseen accidents.

You hold, say you, your Estate from your Ancestors: But is it not through thousand hazards you have got, and kept it? You may also fancy that it is by some Law of Nature that this Estate passes from them to you: But this is not true. This order is only grounded on the Will of those who made Laws, who had good reasons for what they did; but of these reasons, not one was taken from the natural right you have to these Possessions. If it had pleas'd them to have ordain'd, that this Estate having been enjoy'd by your Father, during his Life, should have reverted to the Common-wealth after his Death, you would have had no cause to complain. Thus all the Title you have to your Estate is not a Title deriv'd from Nature, but from humane Constitutions. Another turn of imagination in those who made the Laws might have made you poor; and it is but a piece of chance in the Laws (which by the fancy of their Maker are become favourable to you) that gives you right to all you have. I do not say that your Estate of right belongs not to you, or that any other may take it from you: for God, who is supreme Lord of all, has given leave to Common-wealths to make these allotments; and when Laws are once establisht, they cannot justly be violated. And in this you are in some little distinguish'd from that other Man who only enjoys his Kingdom through the errour of the People; for God has not approv'd and authoriz'd such Possessions; on the contrary he obliges him to renounce the same, whereas he approves of yours. But that wherein you perfectly agree with him, is, that your right, no more than his, is not grounded on any quality or desert of yours, whereby you become worthy thereof. Your Soul and your Body, of themselves, are indifferently made for the condition of a Plowman, and for that of a Duke; and there is no natural tye which fastens them rather to the one condition, than to the other.

What follows hence? that you ought to have, as the Man we spoke of, two Sets of thoughts; and if exteriorly

exteriorly amongst Men, you act according to your rank and quality, you must by the other thoughts, more secret but yet more true, acknowledge, that naturally you have nothing above them. If your open publick thoughts raise you above the rest of Mankind, let the secret ones bring you down again, and keep you in a perfect equality with them, that is, in your own natural being.

The People, who admire you, perhaps are not acquainted with this secret. They believe that Nobility is a real Greatness, and look on Persons of Quality as Men of another nature than that of others. If you please, you may not discover to them this error; but do not with insolence abuse this your exaltation, and above all, do not mis-understand your self by fancying your being has something of great above that of others.

What would you say of this Man, become King by the mistake of the People, if he should so far forget his own natural condition, as to think the Kingdom was due to him; that he deserv'd it, and had right to it? you would stand amaz'd at his sottish foolery. But are not they as foolish, who live in so strange a forgetfulness of their natural state and being?

Of what importance is this advice! all the excess, all the violence, all the vanity of the Great, comes from their not knowing what they are: it being not credible that those who interiorly look on themselves as equal to the rest of Men, and who are perswaded that they have nothing in them that deserves those small advantages God has bestow'd on them above others, should behave themselves so insolently towards them. To do this we must forget our selves, and believe we have some real excellence above others, wherein consists that deceit and illusion I have endeavour'd to discover.

## DISCOURSE II.

Sir, it is good you be acquainted with what the World owes you, that you do not pretend to exact more than is your due, for this is palpably unjust: Yet this happens

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happens often to those of your quality, because they know not its nature.

There are in the World two sorts of Granteurs; one of establishment, the other natural. The first depends on the Wills of Men who have thought they had reason to honour some states, and affix certain respects to them. Persons dignifi'd and born Noble are of this sort: In this Country the Nobility is honour'd in that the Commonalty: here elder Brothers, there the younger, have the advantage. And why so, because Men have decreed it should be so. It was a thing of indifferency before the Law; after that, it became just and equitable, because it is unjust to disturb and violate Laws.

Natural Grandeur is that, which depends not on the fancies and humour of Men, because it consists in certain real and positive qualities of the soul and Body, by which these become praise-worthy, as Science, good Wit, Vertue, Health, or Strength.

Something is due from us to either of these Granteurs: but as they are of a different nature, so also are the respects different which we ought to pay to them. To greatness of establishment we owe respects that are such, that is to say, certain exterior Ceremonies, which nevertheless in reason ought to be accompanied with an interior acknowledgment of the justice of this order, but yet which does not make us believe there is any real quality in those we thus honour. Kings ought to be spoken to on the Knee. We must not sit down in the Chamber of a Prince. It is foolery and the part of a mean spirit to refuse them these respects.

But those natural respects which consist in an interior esteem, are only due to natural greatness; and we owe on the other side a kind of hatred and aversion to such qualities as are contrary to this natural Grandeur. It is not necessary, because you are a Duke, that I should have an esteem for you; but it is necessary I should salute you. If at the same time you are both a Duke, and an honest Man, I shall pay to you what is due to both these qualities. I will not deny you those Ceremonies

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monies which are due to you in quality of a Duke, nor the esteem you deserve as an honest Man. But if you be a Duke, and not a Man of worth, I will do you justice : for whilst, I bestow on you those exterior Ceremonies, which Men have affixed, to your Birth, I shall not fail to have that interior contempt for you which the meanness of your mind deserves.

And in this consists the equity of these devoirs, as the injustice consists in giving natural respects to Grands of establishment, and those of establishment to natural Greatness. Monsieur N. is a greater Geometrician than I, and as such he would take place of me. I shall tell him he mistakes himself. Geometry is a natural Greatness, it deserves a preference of esteem, but Men have not bestow'd on it any outward preeminency. I shall therefore take place of him, but at the same time I shall esteem him in quality of a Geometrician more than my self. In like manner, if you, being Duke and Peer, are not content with my standing bare to you, but exact a further esteem, I shall desire you to shew me those qualities which deserve it : if you do this, 'tis yours, and I cannot refuse it you without injustice ; but if you can shew no such thing, you are unjust to exact it ; and without doubt you could not succeed in your demand, were you the greatest Prince in the World.

## DISCOURSE III.

My Lord, I will bring you acquainted with your true state and condition, for of all things in the World Persons of your quality are ignorant of this. What then is it in your opinion to be a great Lord ? It is to be Master of the several objects of the Concupiscence of Men, and so to have a power to satisfy the wants and desires of many. These wants and these desires make them wait and follow you ; 'tis these which make them submit to you, otherwise they would not so much as look after you : but now they hope by their services and respects to obtain from you some of those goods they want, and which they see are at your dispose.

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dispose. God is incompass about with Men full of Charity, who demand of him the riches of Charity which are in his power, and he therefore is properly the King of Charity.

You in like manner are beset with a number of Persons, over whom you in your fashion Reign and Lord it. These are full of Concupiscence, and its goods they are which they beg of you. You therefore properly are a King of Concupiscence; your Kingdom, 'tis true, is but small, but otherwise you are equal to the greatest Kings of the Earth. They, like you, are Kings of Concupiscence; Concupiscence gives them all their force, that is, the possession of those things which worldly Men desire.

But having thus known your natural condition, make use of the means it furnishes you with; pretend not to Reign any other way, than by that which has made you King. It is not your own force and natural strength which have brought these People under you: pretend not then to domineer over them by force, nor to use them harshly. Satisfie their just desires, relieve their wants, make it your pleasure to do good; advance them as much as you can, and you shall play the part of a right King of Concupiscence.

What I have said is but little; if you stay here, you will yet be lost, but you will be lost like an honest Man. There are some who foolishly go to Hell through avarice, brutality, debaucheries, violences, excesses and blasphemies. The way that I shew you is without question better; yet, to say truth, it is always a great folly to damn ones self. Wherefore we must not stop here; we must despise Concupiscence and its Kingdom, and aspire to that of Charity; where all that are subject thereunto, breath only Charity, and covet only the goods of Charity. Others will shew you the right way; 'tis enough for me to have diverted you from those brutal vices, wherein I see Persons of your condition engage themselves for want of knowing its true state.

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# Christian Civility.

§. 1. **N**othing is so natural to Man as the desire of being belov'd by others, because nothing is so natural to him as to love himself. Now we alwayes desire that what we love should be belov'd by others. Charity that loves God, desire that he should be belov'd of all his Creatures; and Concupiscence that loves it self, desires that we our selves were the sole object of all Mens love.

§. 2. We desire to be belov'd that we may love our selves the more. The love which others bear us makes us judge we deserve to be belov'd, and makes us frame of our selves a more lovely Idea. We are glad they have the same opinion of us that we have of our selves, and our judgement, which is always weak and timid when alone, gets strength and confidence when fortified by the judgement of others, and so it adheres with so much the more content to its self, as it finds less disturbance from the fear of being deceiv'd.

§. 3. The love therefore of others towards us, is not onely the object of our vanity, and the nourishment of Self-love, but also the bed or couch whereon our weakness rests it self. Our Soul is so languishing and so weak, that it cannot sustain it self without being under-propt by the approbation and love of others. It is an easie matter to find this out by imagining our selves in a condition where we should be condemn'd by all the World, where no Body should regard us but with hatred and scorn, and by fancying that all Man-kind

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kind had utterly forgot us. For who could cast his eye on this prospect without being troubl'd, discourag'd and affrighted? How if we are dejected at this sight, a contrary one necessarily must hold up our heart, tho' we do not at all reflect thereon.

§. 4. The love therefore of others being so necessary to keep up our hearts, we are naturally inclin'd to seek and procure it. And as we know by our own experience that we love those who love us; we also either love or would seem to love others, that so we may purchase their affection: and this is the ground of humane Civility, which is but a kind of traffick of Self-love, wherein we endeavour to buy the affection of others, by owning a kindness for them.

§. 5. These demonstrations of affection for the most part are false, and run into excess, that is, we make a shew of more love than we have; because Self-love which ties us to our selves, disengages us from the love of others: thus in the room of real love, we substitute a Language full of affection, which nevertheless finds admittance, because the World is always dispos'd to hearken favourably to what is spoke to its advantage; and thus we may say of all those discourses of Civility, so ordinary in the mouths of Men in the World, and so far from the sentiments of their heart; *Vana locuti sunt unusquisq; ad proximum suum: labia dolosa in corde, & corde locuta sunt.*

§. 6. As all these sentiments are corrupt and humane, so it doth not yet appear how Charity can interest it self in this traffick of humane Duties, and demonstrations of mutual affection, which we call Civility; and at the first sight one would think that Charity should be by its own bent averse from them. For as Charity is diametrically opposite to self love, so ought it to inspire us with quite contrary inclinations. It makes us hate, not love our selves, and by consequence one would think it ought to seek after the contempt of Creatures rather than their love; above all it seems far from seeking after this, by a false complaisance and deceitful words, which correspond to nothing we have in our Souls.



§. 7. God onely demands of Men their love; 'tis the end of all his Commandments. So that whosoever desires that others would fix their affections on himself, usurps God's place, which is the height of injustice; they would receive from them that tribute which is onely due to God, which is a great and criminal usurpation. We may well desire that others may have Charity for us; but we are not pleas'd with that, or rather we stop not there: for Charity can subsist with the knowledge of our defects, but Self-love finds not its satisfaction here. It exacts a love of esteem and approbation, and if sometimes it be forc'd to lay open its own faults and vices, it at the same time would have others concern'd and griev'd for them. In fine, it likes not the Charity of others, because it brings to them any good, but because being belov'd of them, it makes us believe our selves more amiable, and makes us find satisfaction in this lovely Idea of our selves.

§. 8. There is a palpable injustice to desire to be thus belov'd, for we are not lovely at all; we are nought but injustice and sin, and to desire that these should be belov'd, when known, is to desire that Men should love Vice. If we pretend and endeavour to conceal our faults, we desire others should be deceived in us, and that they take us for what we are not; and thus on what side soever we turn our selves, we are guilty of injustice in searching after this love.

§. 9. It is true, 'tis no piece of injustice that others should love in us what God hath plac'd there; but if they look on these things as belonging unto us, we are yet unjust in requiring this love; for they, as well as we, are blameable in ascribing to us God's Gifts: But if they look on them as God's pure favours not deserved by us, and perhaps adulterated by the ill use we have made of them, their love towards us becomes just, but the complaisance we take in it is not so, since 'tis not this justice wherewith we are pleas'd, but with our vain thoughts, that takes a kind of satisfaction, because we have a place in the minds of others however we came there; and because the World looks on us with

esteem, which we make use of to settle in us a better opinion of our selves.

§. 10. There being so much danger in being belov'd by Creatures, one would think Charity should be inclin'd to devest it self thereof, lest this hidden regard should corrupt our best actions. 'Tis this that inspir'd the Saints with a desire of solitude; 'tis this that makes solitude so necessary to all: for when we retire from the rest of Creatures, we deprive our selves of the knowledge of their judgements, of the vain complaisance we take in their esteem, and of the bad seeking after their affection.

§. 11. Death shall annull all human friendships, and at that moment we shall enter into an eternal solitude, where all the former tyes of affection shall be broke asunder. For then the wicked themselves shall be separated in affection, they shall have no other sentiment for one another than those of hatred and aversion: and the blessed shall be so totally absorpt in God Almighty, that they shall see no Creatures but in him; so that the prospect they shall have of them shall not disturb their solitude and repose, by any thing that may divert them from God. They will only love the Creatures by an effusion of that love they have for him; they shall only see and love God in them, according as it is written, that *God shall be all in all*. If this present Life ought to be a preparation for that eternal one which follows, ought we not, as much as we can, endeavour to free our selves from the affection we bear one another in this World, and to inure our selves to be only content with God alone, whilst we deprive our selves of all human satisfactions, and all those demonstrations of kindness which only please Self-love? and ought we not to reduce all our behaviour towards one another to services that shall be real, and which may contribute something towards the good of our Souls?

§. 12. If the love of Creatures be a support of our weakness, as we ought to endeavour to gain strength, ought we not also to doe our utmost to lay aside those human supports, that we may the more rely on God?

For

For these supports have that of ill in them, that whilst they bolster up our weakness, they at the same time keep it alive and strengthen it: for when we are nourish'd with the Bread of Self-love, we grow out of taste with that solid Food of Justice, and of the Will of God, which is the only Fountain of all Christian force.

§. 13. The strength of our Body consists not in being able to subsist without its natural support, the Earth; but in not needing something else besides, and in being in a condition to live without all other foreign helps. Thus the strength of a Soul is not to rely on any thing that's human; but to be content with its natural support, which is God. It suffices a Soul that's strong, to know that God sees it, that it remains in his due order, and executes his will. This Bread nourishes, sustains and fortifies it; this is its all. Thus our Saviour *JESUS CHRIST* said of himself, that his nourishment was, to accomplish the Will of his Father: *Mens cibis est ut faciam voluntatem Patris mei.*

§. 14. Happy are they who feed on this Bread, and who make it their delight, for to such it can never be wanting! Let all nature forsake them; let miseries and maladies seize on them; let them be loaden by Men with reproaches and ignominies; yet have they always this nourishment which fortifies, sustains, and comforts them. For they see God's Will in all things; they know it is full of justice and mercy, and that's enough for them. This is that House built upon a Rock, which neither winds, rains, nor storms can shake. This is that House of the just Man, full of force, of which it is said, *Domus justi plurima fortitudo*: Which join'd to God by the love of his Will, is stronger than all Men together, since it hath God's strength on its side.

§. 15. We must aim at the procuring this strength; we must aspire to relish this Bread. But as we cannot strengthen the Bodies of Children, but by accustoming them to walk without help, and by taking from them the Meats of their Childhood, and giving them others that are more strong and solid; so it seems we cannot come to Christian strength, but by laying aside those

supports which we find in the Complaisance and love of Creatures, and by accustoming our selves to be content with God alone.

§. 16. It seems we ought hence to conclude, that we should neither desire the love of Creatures, nor any tokens thereof; we should hence believe that they would do us a courtesie should they forget us; that their indifferency is advantageous, and that there is danger in their affections. But must we hence also conclude, that we ought to use the same indifferency towards them; that we must lay aside all unnecessary civilities, and reduce our selves to the sole offices of Charity? It seems the same reason should oblige us to draw this conclusion. For we ought to love them as we love our selves, and we should not wish them what we think is dangerous for us. And thus we shall become uncivil and savage by a Principle of Conscience. Nevertheless this appears contrary to the Spirit and Practice of all the Saints, who were full of a tender kindness for their Friends, and who did not keep in the effusion of their Charity, even in things that were not so necessary. There's nothing more tender and affectionate, than St. *Paulinus*, St. *Auslin*, and St. *Bernard*: We must therefore take care lest we drive these Maxims too far. And this obliges us to examine whether Charity has no motives and reason inducing it to practise the devoirs of civility us'd in the World, and whether it cannot perform with a great purity and sincerity, what Worldlings do out of interests and disguise.

§. 17. And first, as to what regards Sincerity; Charity needs not apprehend the wounding of this vertue in the civilities it bestows on our Neighbours. And one may, in regard of it, say, that it only belongs to Charity to be civil, since Charity alone can sincerely be so. For by honouring and loving, as it does, *JESUS CHRIST* in our Neighbour, can it apprehend to honour and love him with excess? if sometimes we do not feel in our breasts all the tenderness for others which we make shew of, 'tis enough we are convinc'd we should feel it, and that we endeavour to procure the sentiments

of it by the demonstrations of that affection we shew them. For hence it happens that they are not false and deceitful, since that they are conformable to our desire and inclination.

§. 18. 'Tis only Charity, which furnishes us with general reasons of loving all the World, and submitting our selves to them. Self-love only makes us love those who have an affection for, and may be useful to us. It only makes us subject to those who are more puissant than we, and it inclines us to bring under all others, if we could. But Charity comprehends all Men in its love, and submission. It looks on them as the handy work of God whom it adores, as redeemed by the blood of its Saviour, and as call'd to the Kingdom whereunto it aspires. And these endowments are sufficient to make it love them, nay to look on them as its Masters, since it ought to think it self but too happy in being a Servant even in smallest things to the Members of *JESUS CHRIST* and to the Elect of God. Charity therefore has in it self the true Fountain-head of Civility, to wit, a love for, and submission to others; and when these appear without, 'tis but a natural overflowing of those sentiments which it imprints in the heart.

§. 19. Civility consists in giving place to others as much as the establish'd order of the World will permit, in preferring them before, and considering them as above ones self. Pride which really lays us under them, cannot suffer this; but Charity which raises us above many, can without trouble humble it self in this sort; not by some outward shew and disguise, but by a true judgment it forces us to make of our selves. Let us hear what the Wise man says; *Behold, say's he, the words of a man with whom God is, and who being strengthen'd by the presence of God, wherewith he is full, has said: (We shall then hear what Charity says, because we shall hear what comes from a heart full of God) what then will this Man say, Of all Men I am the most foolish, and the wisdom of Men is not with me: I have not learnt Wisdom, and I know not the Science of the Saints. Stultissimus sum virorum & sapientia hominum non est mecum: Non didici*

*sapientiam & non novi scientiam sanctorum.* This fulness of God ends in making him know the depth of his own ignorance, and of his nothingness; and in making him look on himself as the wretchedest of Men: and this knowledge is not a deceitful false one, since it hath for object that which belongs to him by his nature, and which, making him see his faults nearer hand than those of others, causes him truly to say, that they appear greater in his Eyes: as we say the Moon is greater than the Stars, because such it appears to us, being seen at a less distance.

§. 20. Charity therefore has all the requisites to make it sincere in its civility: and one may say it carries with it an inward civility towards all Men, which, could they see, would infinitely please them. But it is convenient sometimes to make it known; and what Motive have we to produce it in publick, since that of gaining the affection of others to take delight therein is corrupt and naught? It is true, were there no Motives else, Charity would be inclin'd rather to hide, than make known its affection; but it is stor'd with many more: and the first is, that whilst it thus breaks out in exterior demonstrations of love towards others, it nourishes and strengthens it self. It makes it self know that it loves, to the end it may love the more. For Charity is a Fire that has need of Air and Fewel, and which goes out, if once smother'd; 'tis a Vertue which like others must be put in practice. Thus as in it consists the life, health, and strength of our Souls, so ought we to seek all occasions of exercising it, nor can there be any more frequent, than those Civility furnishes us with.

§. 21. Our Souls are subject to more than one kind of Disease; and great care must be had, lest while we apply Remedies to some, we fall not into others of more danger. It is a Disease to take content in the love Men bear us, but it is a greater to be in an indifference towards them; to be unconcern'd at their good, or evil; to be shut up within, and to think on nothing but our self: and self-love inclines us no less to this vice than to others.

others. Now it may easily happen that whilst we pretend to break off all commerce of Civility and Friendship with Men, we fall into a state of driness, lukewarmness, and inward indifferency for them. We utterly forget them, not that we may totally fix our selves on God, but that we may become full of our selves. Insensibly we avoid their company, and they become strangers to us; and by desiring to practise in a way too refin'd, we really lose that spiritual Charity, and even that human affection which is the tye of civil Society.

§. 22. There would be nothing of greater advantage to us than Civility, knew we how to manage it right. It affords us place and opportunity of honouring in Men all the graces God distributes amongst them, and to alter and change our interior sentiments according to the variety of these graces. If we see a Man that's penitent, whom God hath drawn out of this disorderly World, in him we ought to honour the Power of the Grace of *JESUS CHRIST*, and its victory over the World: in him we ought to reverence the virtue of Penance, and consider him as raised by it much above our selves. In Persons of Place and Quality we honour the Authority they partake of from *JESUS CHRIST*. If these be vertuous, we reverence the Greatness of Grace which they have receiv'd, and by which they have overcome all the obstacles of their Condition. In the Poor we honour the poverty of *JESUS CHRIST*; his Humility in those that are humble and in a low Condition; his Purity in Virgins, and his Sufferances in the afflicted. In fine, under the colour and appearance of Vertue altogether humane, we practise and honour all Christian Vertues whatsoever.

§. 23. It is true we might much-what practise all this by our thoughts and actions purely interior; but it is good we should be advertis'd thereof, and the duties of humane Civility does this. Thus the exterior shew of respect which we pay God Almighty by the Composition of our Body, does mind us to endeavour the placing our Soul in the like interior disposition of respect and adoration,



adoration, which we should be in towards his Divine Majesty. And these Advertisements are so much the more useful, by how much the more frequent. For it is not always, that we can practise Charity towards our Neighbour by real and effective services; such occasions offer themselves very seldom. But this commerce of Civility is more frequent: It costs us little, yet furnishes us with the means of gaining much, by a continual exercise of Charity.

§. 24. But if this practice of Christian Civility be advantageous to us, it is no less profitable to others. If they are devout, the affection we shew them increases their Charity. If they are of the World, 'tis true we flatter hereby their Self-love, which is an evil springing from their deprav'd condition; yet always is it an evil much less than that other, whereinto they would fall, had we not care to sustain and hold them up by letting them know our affection towards them. For if one has not a care to entertain them thus with devoirs of humane Civility, they will perfectly estrange themselves from the pious, they will lose all kindness and belief for them, so that these will become incapable to do them any service. It is therefore the duty of Charity to solace them in their weakness, by letting them know they are belov'd and esteemed, whilst we expect that in them true Charity take place after this imperfect disposition.

§. 25. We must deal with Men as Men, not as Angels: and thus 'tis necessary that our behaviour towards them should bear proportion to the common state of Mankind. Now this common state carries with it, that even the friendship and union that is betwixt Persons of Devotion should have a mixture of many imperfections, so that we ought to suppose, That besides those Spiritual ties which unite them together, there are a number of other little strings perfectly humane, which they are not aware of, consisting in the esteem and affection they bear one another, and in some certain consolations they receive from that commerce which is between them; and the strength of their union depends  
not

not onely upon the Spiritual tyes, but upon these humane strings which preserve it.

Hence it comes to pass, that when these little strings chance to break by a world of little scandals, discontents and neglects, there happens afterwards a breach in matters of greater importance : and if we observe nearly, we shall find that those vexatious ruptures, which are seen to alienate Persons of piety who were once great Friends, were for the most part occasion'd by certain coolings, proceeding from a want in complying with some devoirs of Civility. It were to be wisht that the friendship amongst Christians were more firm, more pure, and less dependant on humane consolations : And each one ought to endeavour to bring himself to that pass, that he may be without them : But it seems we are oblig'd by Charity, not to omit towards others the devoirs Civility imposes on us ; not because we judge them weak, but because we think they may hereafter prove so, and to the end we give them no pretext of letting their affection towards us grow cool.

§. 26. This is nothing but what the Apostles extraordinarily recommend, to make Piety and Devotion seem lovely in the eyes of those of the World, to the end they may fairly and sweetly be drawn to it. Now it is impossible it should appear lovely, if it be wild, uncivil, and clownish ; and if it have not a care to let Men know that it loves, has a desire to serve, and is full of tenderness for them. If by this behaviour we do them no real service, at least we do not alienate and indispense them ; we rather prepare their Minds to receive Truth with less opposition. Our endeavours therefore must be to refine Civility, and free it from what is impure, not banish it out of the World. We must endeavour to gain the love of Men, not vainly to please our selves therein, but to the end we may by this their affection be capacitated to serve them ; and because this very affection is a good for them ; since it inspires them with a love for Piety, disposes them thereunto, if not yet arriv'd there, and preserves it in them when once possess'd thereof.

§. 27. St. Peter recommending to us the shewing and inspiring

inspiring humility in all our actions, *Humilitatem in omnibus insinuant*, at the same time recommends a continual practice of Civility. For Civility is an exterior humility, and it becomes interior when exercis'd in Spirit. Saint *Paul* yet more expressly commands it, when he orders us to prevent one another by these demonstrations of respect, *Honore invicem praevenientes*.

§. 28. Behold then a conflict, not of Vices but Vertues. We must seek after the love of Men, by rendering them all the devoirs of Civility; to the end we may serve them, keep a correspondence with them, and hinder their being averse from us; to the end Charity be not extinguish'd in them, that it may be augmented and nourish'd in us, and that all Vertues may be put in practice: On the other side, we must not look after the affection of others, we must lay aside whatsoever may procure it; because to us it is a temptation, because these humane complaisances foster up our Spiritual weakness; and because even in this Life we ought to rest content with God alone, and free our selves from the love of all things else. These are the Spiritual reasons *pro* and *con*: But which of them ought to carry it? and it is a matter of some difficulty to decide the point. We shall find that Holy Men have sometimes follow'd the one, sometimes the other. However here are some Rules which perhaps may be observ'd.

§. 29. When there is small hopes, we shall be serviceable to such as are not committed to our charge, and that conversation with them may prove hurtful to though but during that short time we shall be with them; to such we must content our selves with the common indispensable devoirs of Civility, at which, if not paid, they would be scandaliz'd, and all those others must be laid aside, which have for their end only the pleasing of, and contracting with them a more particular Friendship.

§. 30. When we are retir'd into a more than ordinary solitude, and when we perceive this retreat ty'es us faster to God, without pleasing our selves, or inclining us to a kind of indifferency for our Friends, we may with greater freedom wave those duties of Civility,

lity, which are not absolutely necessary; provided always, that our Calling and way of living may be our excuse, and that our solitude be so uniform and regular, that it leaves no room for a suspicion that, we are through contempt and indifferency defective in our devoirs to others

§. 31. But if our way of living be free, if we are necessitated to have several Friendships in the World; if a total retreat be not fit for our Calling; if we our selves stand in need of some humane comfort, and if by the order of God we have contracted several obligations with sundry People which we cannot well renounce; it seems much more convenient to take the other course, that is, to improve all occasions wherein we may shew our affection towards them, and procure theirs to us.

§. 32. Our only endeavour must be to make our Civility different from that of Men of the World. It must be perfectly true, perfectly sincere; it must not either be light or fawning. It must not disburden it self in Words, Complements, or Praises: It must not take up a considerable part of our time, nor be a source of amusements and unprofitable fooleries: it must inspire Devotion, relish of Modesty, and if it shew to Men the Bounty and Sweetness of our Saviour *JESUS CHRIST*, it must be only to procure them a slight and an aversion from the Spirit of the World, and to incline them to lead a Life perfectly Christian.

§. 33. Nevertheless we must not settle it as a general Rule, that we ought to practise civility towards all whatsoever. For there are some People we cannot free our selves from, but by certain Incivilities, and who would overwhelm us with Visits and Letter-Missives, should we let them know we took any delight therein. We must therefore out of necessity shew some coolness to these, lest they deprive us of what is most precious, to wit, Our time. If we can break off this fruitless Commerce without giving them a subject of disgust, 'tis well; but if not, 'tis better they should murmur against us, than that with justice it be laid to our charge, what the Scripture saith, *That strangers have devour'd whatsoever was necessary to sustain his Life, and he knew it not: Comederunt alieni cibum ejus, & nescivit.*

A  
Discourse,

Wherein is shewn  
How dangerous Conversation is.

*Verba iniquorum prævaluerunt super nos, &  
impietatibus nostris tu propitiaberis.*

THE FIRST PART.

§. 1.

**A** Great Saint, considering with himself how difficult a matter it was, that the Children of Heathens should resist those impressions made on them by the Authority of their Parents, and that in the weakness of judgment natural to that age, they should rise above those they see wiser than themselves in all things else, said, That all they could do when they had once known their errors, was, with the Prophet to complain in these words, *That the Discourses of the wicked had taken from them their reason and judgement : Verba iniquorum prævaluerunt adversus nos ;* and afterwards to beg of God Almighty pardon of those sins the example of their Parents had ingag'd them in, *Et impietatibus nostris tu propitiaberis.*

The

Those who through God's Grace are born Christians and Catholicks, cannot with truth apply these words to themselves in the same sense, since those to whom they owe their Birth have put them in the way of Truth. Thus they ought only to use them to raise in their own Breasts sentiments of acknowledgment, by considering how many there are to whom he has not shewn the same favour, and how great their obligation is to him for having freed them from all that violence.

It is necessary Heathens and Hereticks must use this to overcome in themselves the impressions made by Custom and Authority, and lay aside all the prejudice their Minds have been fill'd with, while they were not capable to judge of things by their own light: whereas Faith costs those but little, who have the happiness to be bred up in it from their Child-hood. But if they cannot use these words in this sense, they may in another, which is yet as general and of no less great importance. For there is no body who ought not to acknowledge, that the discourse of the wicked hath not taken from them their Reason, corrupted their Spirit, fill'd them with false Principles and false Idea's; since even the falsties and illusions which spring from the discourses of Men take so deep root there, that no body is in this World perfectly cur'd thereof.

§. 3. That we may comprehend how the discourses of Men corrupt our minds, we must take notice of two kinds of corruption in Man: one Natural, the other Superadded. We are all born in the ignorance of God, of our selves, and of what is truly good and evil. Moreover we bring into the World with us a Will totally taken up with the love of it self, and incapable of loving any thing but with relation to our selves. This corruption presently appears in our hunting after honours and the pleasures of sense: These inclinations are inseparable from Self love, because they include the love of the Body, which affects pleasure, and that of the Mind, which is sed with honours.

nours. But these general inclinations are much increased and diversified as well by outward objects, as by the impressions and sentiments of the Mind.

§. 4. Honour hath no fixt object. Men place it according to humour, where they please: And there are few things honourable, which may not leave being so by another turn of imagination. And though it doth not depend on fancy to make us love honour, since that inclination is Natural, it depends nevertheless on fancy to fix it here, rather than elsewhere. There is something stable and fixt in the inclination we have for pleasure, for all Men naturally love those that are sensible, as well as some determinate objects of them. Nevertheless Imagination and Supervening opinions cease not to have a great influence, either to increase or diminish the Idea we have of them. This Idea would be much less were it only modell'd by our natural corruption. We add another to it which springs from imagination, that lays them before us much greater than they are in themselves: And this addition is hatch'd by opinion which often ruffles and puts our passions into Disorder.

§. 5. This falls out, because we are not only ignorant of the objects of our passions, but because we are mov'd by them just as others are: And the Idea they have of them being imparted to us, we look on these objects not according to the impression they make upon our selves, but as they commonly work on others; and thereupon feel those impulses we had been utterly insensible of had the object alone been concern'd in the agitation. How much do you think the rate after which people talk of beauty, greatness, glory, disgrace, abuses, serves to make the passions and emotions they kindle in us to exceed the bounds set them by Nature. This goes so far, that one may well affirm that this naughty bent thus superadded is vastly stronger than that of Natures appointment.



§. 6. Beſides, thoſe objects which have a Natural connection with Concupiſcence, and on which it looks with a direct eye, Man having apply'd himſelf to a number of others, whether as means to procure theſe by, or to ſupply the neceſſities; of Life, to ſhun its evils and inconveniencies to exerciſe Wit or Curioſity; and laſtly, having found ſeveral truths, either by the Light of Reaſon not perfectly extinguiſht in him, or by the inſtruction God has been pleas'd to give him of himſelf, and of things Divine, whereof all Nations have had ſome true Idea's, he has, beſides all this, fram'd to himſelf many other notions or Idea's of God, of his Creatures, of Good and Evil, Vertue, Vice, things Temporal and Eternal.

§. 7. But it happens, whiſt Man frames theſe Idea's, that things Spiritual (being far remov'd from his Soul enſlav'd to ſenſe, and making no lively and ſenſible impreſſion on his mind; and moreover being little known or lov'd by the common ſort of People,) have fram'd and imprinted in the Soul, but obſcure and duſky Idea's and Notions of themſelves. They are only ſeen, as it were, at an infinite diſtance, and ſo appear to the Soul proportionally leſſen'd. Moreover they are ſeen alone, deſtitute of all ſupport; that is, they are not ſeen in other Men at all, if compar'd to thoſe objects, thoſe paſſions, thoſe deſires, which enlarge their own Idea's, and which make them be lookt on, as things that are great and deſirable.

§. 8. The ſame happens not in things temporal. Concupiſcence brings them cloſe to us, and makes us throughly ſenſible of them. The livelineſs of this ſentiment, join'd to the extraordinary deſire we perceive others have for the ſame things, increaſes their Idea. We rate them not by their true intrinſick value, but by that they carry in the opinion of others. Thus whiſt we excite and outvie each other in loving and conceiving them as great and eſtimable, they firſt ſeize on our judgments, and afterwards take full poſſeſſion of our hearts and affections.

§. 9. The Idea's we have of God, of things Eternal, of Heaven, Hell, of Vice and Vertue, are of the firſt kind. They are ſpiritual and refin'd Idea's, ſcarce ſenſible, very dark and cloudy; they move and affect us little, and are

very confus'd. All these vast objects, by the weakness and short-sightedness of our understandings, are reduced to a point almost imperceptible, and scarce take they up the least corner of that heart and mind which is often top-full of some pitiful trifle. We can neither apprehend the immensity of God, nor the unspeakable joys of Heaven, nor the dreadful pains of the damn'd, nor the beauty of Vertue, nor the ugliness of Vice. We scarce know any thing but their Names, and something, I know not what, of dull and obscure answering thereunto, which of it self has no power to work or make any impression on our understandings.

§. 10. But the notions we have of Nobility, Riches, Grandeur, Reputation, Valour, of those endowments of Mind and Body which are grateful to, and esteemed in the World, as address in Business, agreeableness in Conversation, Eloquence in Discourse, and generally of whatsoever is valued by Worldlings, are of the second kind. We do not only comprehend, and as it were feel what these things have of real; but moreover we allow them a greatness they have not, fram'd by the Model of our own Passions, and the false notions we know others have of them. For as I have said, 'tis enough that any thing be esteem'd and sought after by others, to make us believe it deserves to be so, since by having it we look on our selves as surrounded by that crowd of People who judge advantageously of us, and account us happy for being owners of it.

§. 11. 'Tis for the same reason, we conceive things opposite to those I have here observ'd, as evils incomparably greater than they are; and we frame to our selves Idea's which make them appear frightful, because we know how contemptible they are amongst Men, how expos'd to their raillery, and to what a low state of abjection they reduce Men in the opinion of the World. And as it is this low contemptible state, which humane pride cannot endure, so are we thereby inclin'd to look on it, as a great evil, whatsoever may reduce us thereunto.

§. 12. Properly therefore in this erroneousness of our Idea's consists the corruption of our mind. Now the ordinary means by which we receive these false Idea's is speech, since it is no less a truth of the opinions we have of the greatest

rest part of things of this World, as to their meanness or Grandeur, than of the verities of Faith, that they come by hearing. For these Idea's were fram'd in us for the most part when we were incapable to judge of things by our selves, and that we only receiv'd such impressions as were communicated to us by words. Whilst we were in this condition certain things were presented to us as evils, others as goods. Those who have discours'd to us of these things, have imprinted in us the Ideas of their own sentiments, and we have accustomed our selves to look on them with the same Eye, and to joyn with them the same Motions and Passions.

§. 13. That corruption which proceeds from discourse is so much the greater, as the number of the wicked exceeds that of the good; besides, the vertuous having not also always been vertuous, nor being yet perfectly so, there remaining yet in them the relicks of their natural corruption, it comes to pass that the common Language of the World is that of Concupiscence which there rules and governs all. The Idea of Grandeur and Meanness, of Contempt and Esteem, is always fastned to Objects as they are represented by Concupiscence; so that it is no matter of wonder, if corruption be spread abroad by the Tongue.

§. 14. There is none therefore who has not reason to complain of those wounds he has received in his Soul from the words of Men, and who cannot truly say to God Almighty, that the discourses of the wicked have prevail'd over him. They have prevail'd over us in our youth, when we were not able to make head against them, they yet continually prevail over us by that Interest and intelligence they have within us, whilst they make us apprehend things either quite otherwise, or at least greater or less than they are.

§. 15. For it is not to be imagin'd, that the desire we have of dedicating our selves to God, nay nor our actual conversion to him, does entirely take away the corruption of our minds, and make us set a true value on every thing. It is true, when we deliver our selves up to God Almighty, we then prefer him before all his Creatures; but this preference is but small, and in no wise answers that infinite

disproportion there is betwixt him and his Creatures, things Temporal and Eternal. The advantage God has over the objects of Concupiscence is often but very small. We yet set a value on Creatures, and on the conveniencies of this World, infinitely above what they deserve. We are yet near an Equilibrium; let us put never so little into one scale, that is, let us but a little increase that impression the things of the World make on our Souls, they will with ease again recover their Empire, and carry the Cause against God.

§. 16. Now there is nothing likelier to produce this sad effect than the discourses of Worldlings, because they continually renew the false Idea's we have of things of the Earth, and always shew those of God in that obscurity and meanness which brings on them the contempt of so many; and thus they continually renew our wounds. For this reason there is scarce any advice of greater importance, than that the Wise man gives in these words. *Keep watch on thy self, and take care what thou bearest: for thy eternity is therein concern'd. Cave tibi & attende diligenter auditui tuo, quoniam cum subversione tua ambulas.* Our failings come for the most part from our false judgments, these from the false impressions we receive from the commerce we have one with another by the means of speech.

§. 37. It is hard to shew how many ill things happen; I do not say in the discourse and conversation of disorderly People, but even in that we usually have with the common sort of the World. I speak not of gross palpable faults, whereof those are sufficiently aware who never so little watch over their selves, such as is secret detraction, virulent raillery, a too great freedom in discourse, or maxims plainly erroneous; 'tis of a number of lesser faults of which none take notice. We cannot lend an attentive ear to the ordinary discourses of the World, but we shall perceive a number of sentiments all humane, and quite opposite to truth. In those, anger, revenge, ambition, avarice, luxury are justified. Many things which God condemns are there spoke of with honour: There all lesser vices find approbation, nor do they create in us a horror but when they are in their highest excess.

§. 18. Should we be free from faults of this Nature, yet are there others almost inevitable. It is not often convenient

nient to speak of things Sacred, we ought therefore to make those of the World the subject of our discourse; and these are never without the mixture of some danger. Of them we can never either speak our selves, or hear others talk without thinking on them; and think on them we cannot without bringing fresh into our minds the Idea's which both we and others have of them, and as it were making them more present there, and by consequence more capable of working on our thoughts.

§. 19. The ordinary discourses of men have for attendants two things; a forgetfulness of God, and an application to things of this World; and from these two come all temptations. *Adam* when innocent lost himself only by forgetting God, and applying himself through this forgetfulness to contemplate his own beauty, and that of other Creatures. How much the more apt to be lost by the same way is Man, now become a Sinner? What else do we in these entertainments but admire humane endowments, and such things as are according to the World, either glorious, profitable, or convenient? Nor need we any other sin to damn our selves, than so to admire these things as to prefer them before Almighty God. And what can more dispose us to do so, than to hear them discours'd of, and that with esteem, and so become full of them, by utterly forgetting God?

§. 20. It is almost impossible but that the greatest part of humane discourses, wherein Religion hath no share, should be full of falsties. For Religion is so nearly linkt to all things of this World by the relation they have to their last end, which is God Almighty, that we cannot rightly judge of any but by it. For by it they are either advantageous or disadvantageous, harmless or dangerous, praise-worthy or contemptible, good or bad. The price they bear in themselves is nothing; they borrow it entirely from that relation they have to the sovereign good. So that considering them as it usually happens in the ordinary discourse of Men, without relation to God and the next World, it is almost impossible to speak rightly of them, and that discourses (where they are spoken of) should not fill with illusion and ill notions those who hearken to them.

§. 21. There are some who think to avoid this danger by letting us know that what they speak of may be consider'd with two different Aspects, one looking towards

the World, and the other towards God; and by further advertising us that they discourse only of them with relation to the World and humane sentiments. And this it is they ordinarily express by these words, *humanely speaking*. Humanely speaking, say they, the condition of Persons of Quality is very happy. Such an one, humanely speaking, hath great cause to be offended with such treatment. Humanely speaking, one cannot find fault with his resentment; as likewise, that such a thing must prove very ungrateful. Thus they believe they do sufficiently let the World know that they ought to judge otherwise of these things if they took another view of them. But there is great reason to fear lest some secret illusions lurk in discourses of this nature, and that they spring from a certain address of self-love, which since it cannot totally extinguish the light of Truth and Religion, condemning these sentiments which we call humane, is glad nevertheless by this device to give them some place in its thoughts.

§. 22. To discover this secret deceit, we ought to consider that these sentiments we call humane, and of which we here speak, are sentiments of Concupiscence contrary to the Law of God and his eternal Justice. There is no resentment of an injury that's humane, which is not also unjust because it proceeds from Self-love; and it is always unjust, that we should love our selves with a love of this kind which is terminated in our selves, without relation to God. It is unjust that we do not conceal and pass by some small injury, having so many Divine motives inciting us to the love of our Neighbour. It is unjust that we should be troubled and take on for the harm he does us, and that we should not have the like sentiments for the ill he does himself. In like manner most of those judgments by which we look on certain humane endowments as advantageous, are false and irrational. It is absolutely false, that Grandeur is an advantage; it is only useful to procure us some certain small humane contentments, and is infinitely prejudicial to our eternal Salvation. Now what is only serviceable to attain some little mean ends, and hinders us in our way to those of greatest importance, is absolutely speaking, disadvantageous. Nevertheless whilst we by this device pre-

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tend to speak of things only humanely, we take from before our eyes what these judgments have of false and unjust, that there we may see nothing but what agrees with, and flatters concupiscence.

§. 23. The truth is, when we use these words, *humanely speaking*, we mean not speaking falsely, unjustly, unreasonably. The Idea of those words do not at all strike our brain, we only consider that the things we speak of agree very well with the Nature of Man; and with this consideration we intermix no dislike or acknowledgment of the falsity they contain. Nay, on the contrary, we rather give our secret approbation, by which they would hide what they have of naughty and false under this term of *Humane*, which covers and mollifies the evil.

§. 24. It seems that there are three Classes or Ranks, as it were, of sentiments; some just, others unjust, the third humane; with as many degrees of Judgments, some true, others false, and a third humane. In the mean time it is not so, all judgments are either true or false, all sentiments just or unjust: And it is absolutely necessary that those sentiments and judgments we call humane be placed in the one, or the other of these Classes; and for being humane, that is conformable to the desires and concupiscence of Man, they will be neither less condemned nor punished by God Almighty.

§. 25. It is lawful to speak humanely of things, when we speak as *S. Paul* did: *Nonne carnales estis, & secundum hominem ambuletis.* He tells the *Corinthians* that they did act humanely, that they behav'd themselves according to Man; but he said not this to excuse their behaviour, but rather to condemn and reproach them with it, and manifest to them its origine. But this is not the use we put these words to, we make use of them to hide, lessen, and excuse Vice, and to apply our own minds as well as those of others, to a false outward appearance which makes them seem conformable to the dictates of Reason, such as is to be found in the World, that is, to the dictates of deprav'd and corrupted Reason.



§. 26. Not only in this rencounter, but also in an infinite number of others, it is, that we make use of this address to lessen crimes, whilst we consider only that part of them which shewing us nothing of what they have of horrible, sets only before our eyes what is to be found in them of grateful and attractive.

What Idea does this Word *Gallantry* leave in us? The Idea of something grateful both to the mind and senses; and yet under this Word do we conceal the greatest crimes. How do we speak of one who hath reveng'd himself, who hath killed his Foe in a Duel, who hath repuls'd an affront in a haughty proud manner? How do we speak of one who by disorderly ambition raises himself to Ecclesiastical Dignities? We shall find that the words here made use of make us comprehend nothing but what is very pardonable, and therefore we must needs say, That the prospect we thus take of things represent them quite different to what they appear to God, who condemns to Hell Men for those actions, wherein we scarce can conceive any thing that's criminal.

§. 27. Man is arriv'd at that height of corruption, that it is now no shame nor to be an honest Man. We say without fear of being disgrac'd, that we are naught, not worth any thing. We say this, that we may be believed, and we are so; and yet, what's astonishing, we are neither for it less esteem'd, or even pity'd. The reason is, the World fastens its thoughts only on a certain apparent honesty and candor, which we shew in acknowledging our own disorders, nor does it pass farther than so, nor receives it any other impressions from this kind of Discourse. We have a certain kindness for the candor of those that talk at this rate; nor do we pity the misery they are in, and the little sense they have of it; since that appears not in their discourse which only discovers to us their honest plain dealing.

§. 28. For this reason there is no serious Man who hath not cause to make this continual Prayer to God, *Domine, libera mea à labiis iniquis, & à lingua dolosa*. The talk of the World is full of illusion and deceit; their praise is given to what we ought to slight, and that is slighted which ought to be prais'd. It induces us to desire what we should  
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shun, and to fear that which we ought not. It represents to us as happy and fortunate such as we ought to regard as miserable; on the contrary, others are describ'd to us as unfortunate, as whom we should esteem the happiest of Men: And what's most astonishing, is, That even the Discourse of Vertuous Persons is not free from illusion, since they in many occasions borrow from the World its Language; nay, they are sometimes oblig'd to do so. For they would not be understood, did they talke a Language so different from that of others. Sometimes they call good and evil which the World call so: They lie under an obligation of speaking with respect of several things the World esteems but too much and their words being understood by others in the same sense the World takes them in, and their hearers substituting their own Idea's, it happens, that against their Wills they help to augment those false impressions which are the source of all Vice. So that when we beg of God to be freed *ab homine qui perversa loquitur*, we ought not therein to comprehend the wicked only; but our prayer should extend it self to whatsoever partakes of that general infection which is found in the language of Men.

§. 29. 'Tis this, that renders silence so useful, and has caus'd it to have been so much recommended by the Saints. For whilst it hinders the false Idea's imprinted in our minds by the discourses of Men, from being renew'd and stir'd up again by the like discourses, it at once makes them less lively, and easier to be quite blotted out. But since it is not possible that those who are engag'd in a worldly Life, should substract themselves from the discourses and entertainment of Men, and that even herein consists the greatest Employment of their time, they are obliged to seek after other remedies and preservatives against this corruption. For if it be necessary that they live in the World, to comply with their engagement therein, there is yet a greater necessity they should not be corrupted by it. No necessity, no Engagement can oblige us to fill our heads with lyes, nor to live in a continual illusion; and no body ought to be so wretched as to think, that falsity and error ought to be the allotment of his state and condition.

§. 30. Now as Error cannot be destroy'd but by the light of Truth, 'tis clear that the only means to dispel those mists which the discourses of the World continually cast on our Understandings, is to be constantly furnishing them with contrary Principles of Truth. For this reason St. John Chrysostom told his Flock, *That he would never leave telling them that they ought to judge of things by what they had in them of real and true, and that they should not permit themselves to be carry'd away by false opinions; that they should learn what it was to be a Slave, to be Poor, to be Noble, to be happy, and what passion was.* This according to this Father is the true Science of Men; which consists not in a barren knowledge of things, which we may as well be ignorant of as know; but in the knowledge of certain Truths, which are the Principles of our desires and actions, and consequently of our eternal happiness or misery.

§. 31. But since that our Mind, desiring to judge of things according to Truth, is perplext and obscur'd by these impressions and judgments, it would not be amiss that we may be freed from them to forget both our selves and the rest of Mankind, and to consider only what God himself judges thereof. For since the perfection of Man consists in loving Creatures as God loves them, the way to this perfection is to endeavour to know and see them as he does; for this true sight and knowledge can only regulate our love. This sole reflection would often suffice to make that imaginary Grandeur we bestow on things humane and temporal, disappear from before our eyes, and to let us see what Self-love is pleas'd not to see, that with greater tranquillity it may employ and busie it self about them.

§. 32. That we may fix this judgment, it is necessary we should fully and lively persuade our selves, That that only is true that God judges so; that we shall be judged according to this judgment God makes; that it is the sole rule of our actions, and that being Truth it self, whatsoever swerves from it, is false, deceitful, and illusory. I say, of this we ought to be fully and lively perswaded, that we may accustom our selves to measure by this Rule all those judgments and actions we call Humane; and that we may thoroughly convince our selves, that let them appear

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never so rational, they in effect are as God, that is, as Truth, judges them to be, and as the Angels and Saints see them.

§. 33. Thus we shall praise what St. Paul says, when he commands us to *Walk honestly as in the day*. For he means not that day made by the Sun, but by the Light of God. And his meaning is, That as the Sight of Men, inclines us to square our actions according to their judgments for fear of displeasing them, from whence come exterior civil Honesty. In like manner the Sight of God, shewn us by the Light of Grace, lays an obligation on us to consult his judgments, that we may thereunto conform our actions, in which true Honesty, that is, true Vertue consists. And this is also what is, more clearly exprest in that passage of the Wise man, where speaking of the Life of the Just, he says, *That they will sanctifie their Souls in the sight and presence of God. Et in conspectu illius sanctificabunt animas suas.*

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## PART II.

### *The True Idea's of Things.*

§. 1. **I**T would be an endless labour to declare what God and his Saints judge of all the things we see in this World, since this alone would comprehend whatsoever can be said with truth. It will nevertheless be worth our pains to make an Essay, as to some of the principal objects of Man's desires, that it may serve for a Model how to judge of all others.

But not to make an ill use of this very Essay, it is to be observ'd that the design here is not to consider how to speak of things of this World, but only how we ought to judge of them, which is quite another thing. For though both our words and judgments ought to have Truth for their Rule, yet it does not always happen that what suffices to justify our judgments, is always sufficient to do the same for our words. Our judgments ought only to be fram'd conformable to that particular Truth they consider, but our words over and above this ought to agree with that other Truth, which discovers to us that proportion they ought to have with those to whom we speak. Hence it follows that he would ill understand what we shall say hereafter, who should conclude that it were lawful upon all occasions to use a Language conformable to the Notions and Idea's we shall give of several things. They are only propos'd to regulate that interior Language every one speaks to himself, not that exterior one they use towards others. The Notions imprinted in the generality of the World of these things,

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are too different from those Truth obliges us to have, for us to hope to see them chang'd all at once, and to make currant a Language so contrary to what is now spoken.

Nay, our very actions have not altogether the same Rule with our sentiments; for there are some Persons, to whom more exterior respect is due, though we approve and esteem them less. Since the Rule of exterior Civility is the place and rank the World has allotted them, whereas Reason only ought to regulate our interior esteem. But as this is only interior, so gives it not to any occasion either of offence or complaint. Thus those of whose worth Truth permits us not to frame a favourable judgment, have no reason to be offended with these Maxims, since we only treat here of interior judgments wherewith they have nothing to do. These concern them not, nor would it be at all beneficial to them, that they should be deceitfully made to shew them esteem and honour.

*Things Temporal.*

§. 2. One of our greatest miseries is, to set too high an esteem on temporal things; and the reason we do so, is because we scarce ever consider our selves but in that small part of our duration which makes up our Life here. We shut our selves up in time, and become part of that *Vortex* which hurries it away without looking any further. Hence does that false Grandeur we allow to things of this World take its rise, and the only means to undeceive our selves, is to take another prospect, and to look on our selves such as really we are in truth and in the sight of Almighty God. Now considering our selves thus, we forthwith find that we have an immortal Being, whose duration extends to an eternity that follows, and that we are ordain'd to be eternally happy or miserable. If after this we consider the space of our Life in this infinite duration, we shall perceive it appear but as an imperceptible Atome to us.

§. 3. Man compar'd to God Almighty is not only nothing; but even all Men together to him appear but as a drop of Water to the whole Ocean, as some of the Prophets speak; but all the greatness and advantages of the World  
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compar'd to the least of Men, are also to be lookt on as nothing, since they fill up but an indivisible point of his duration ; so that taking it whole and intire they can neither set a greater value on it, nor make it more happy. Eternity admits of no measure, or comparison. If so, what is a Kingdom enjoy'd during the space of thirty years, and that even of the whole Universe ? What some small Principality in this Kingdom ? What shall we say of the several degrees and states under those of Princes ? To what a surprizing littleness does this Prospect reduce them ? And yet Man takes from hence the rise and occasion of his vanity.

§. 4. It is strange to imagine what difficulty Men have to persuade themselves of the nothingness of the World, since all things whatsoever mind them of it. What else is the History of Men and Nations, but a continual document that temporal things are nothing ? For by describing to us what they were, at the same time they let us see they are no more: They tell us that all that Greatness, all that Pomp which from time to time was the wonder of Men, that all those Princes, all those Conquerors, with all their magnificence and great Designs, are in respect of us shrunk into nothing ; that they were certain vapours that are dispers'd, certain phantasmes that are vanish.

§. 5. What can we in the World descry but proofs of this very Truth ? For do not we at every hour see those disappear who have been seen with the greatest splendor, and made the greatest noise during their Life, whilst there remains nothing of them but a slight and fading memory ? Do not we see that all things are continually swallow'd up in the abyss of time past ? that even our Life slips out of our hands ? that what of it is spent appears no more to our sight, and that time hath hurried away all our miseries, all our pleasures, all the troubles and cares we have felt, without leaving behind any other remembrance of themselves than such as dreams do. And it is for this reason the Wise-man bids us look on temporal things, as on the fond imaginations which trouble our sleep: *Audiens autem illa quasi in somnis vide, & vigilabis.*



§. 6. And what is most dreadful in this is, that on one side we will not conceive the nothingness of the World, and on the other we apprehend it but too much. Whatsoever is past and gone we look on as nothing, all those that are dead are nothing with us. We take those whose actions are recorded in Story for People who have been, but are no more; nor do we reflect that they yet live more than ever, because their Souls are infinitely more active, and that this Life producing only weak and languishing actions, is rather to be esteemed a state of Death than Life, in respect of the other. It is also hence that we nourish in us an esteem for the Grandeurs of this World, because we take them to be as durable and lasting as our selves; nor do we dream that we only subsist whilst they perish; and thus that those who were once Masters of them cease not to be, although they shall be depriv'd for all eternity of those things which were the object of their pride.

*Humane Glory.*

§. 7. What shall we say of this worldly Glory, which makes so deep an Impression on our Minds? what has it of solid and real in the sight of Almighty God? It subsists only in the knowledge we have of the good opinion others have for us: And these for the most part are such as know us little, love us not much, and whose judgments, even in our opinion, are neither solid, nor greatly to be valued; so that often in all other things we slight and condemn their sentiments. Besides, the favourable opinions others have for us, are perfectly useless. They add nothing either to Soul or Body, nor do they lessen the least of our Miseries. They only contribute to deceive and cheat us, whilst by them we are inclin'd to judge of our selves, not by the rule of Truth, but by that of other Mens opinions, and having busied our heads during Life, when death comes, disappear on the sudden, for then we have no sense or sentiment for such trifles: And this is that smোক, that vapour which thus fills and puffs us up.

*The Glory of Saints.*

§. 8. What a difference then is there betwixt this Humane Glory, and that which the Saints shall enjoy for all eternity? A Glory as valuable and solid as that of Man is is vain and contemptible; because it hath qualities quite opposite. The Beatitude of the Elect shall be accompanied with a Spirit of Society and Union; they shall know one another perfectly, they shall jointly give glory to God for the favours he hath done each one in particular. Thus shall the good deeds of each Saint be known to all the rest; for every one in particular they shall be occasions of joy, praise, and Thanks-giving for ever. They will cast all their Crowns at the feet of the Lamb, not their own only, but those of all the rest; because they will not only glorify God in themselves, but shall glorify him in all his Saints, singing to him for all Eternity, *Mirabilis Deus in Sanctis suis.*

§. 9. O the truly solid Glory of the Elect of God! A Glory that consists not in a fleeting splendor, but remains for ever! A Glory not confin'd and built on the knowledge of some few envious and ignorant People, but which shall have as many witnesses as there are Citizens in the *Celestial Hierusalem*! A Glory that consists not in the useles and rash approbation of those who know us not, know not themselves; but in the joy of an innumerable number of Holy Souls, who by the light of Truth shall see the bottom of our hearts.

*The Glory of the Wicked.*

§. 10. *Non sic impii, non sic*: They have little enjoyment of their Glory during Life, and it quite vanishes at the hour of their Death. If for any time it continues in the memory of Men, 'tis not for them, they have no share in it, and when all's done, it shall be intirely destroy'd at the day of Judgment. For the punishment of the wicked shall be attended on by a Spirit of division amongst themselves; for the intenseness of their torments will so entirely employ them

them about themselves, that they shall leave no room for the memory of that esteem others had for them, when alive. So that there's nothing more literally true than what the Scripture says, *Memoriam superbiorum perdidit Deus, & reliquit memoriam humilium corde.*

*Quality.*

§. 11. Men of the World are taken up with nothing more than what they call *Quality*, and that which gives some the denomination of Persons of *Quality* to distinguish them from such as are not so. They extend this distinction so far, that a Man is thought to differ less from a Beast, than a Man of *Quality* from one of mean Birth. This *Quality* stifles almost all others, even the most Spiritual and Divine. We do not only raise it above the Mind, but even above Vertue, and the *Quality* of being a Christian; and if it happen we do not make this preference in positive words, at least we do in our judgment; that is, we are otherways taken up with, and concern'd about it. For who are they that sincerely value the condition of a poor and meanly-born Christian above that of a debauched Person of *Quality*? who is he that can see the profound abjection of this Great one, and the high elevation of that poor Christian? It is manifest therefore that the Idea we have of *Condition* and *Quality* deceives us, and that it is worth our while to examine what there is of solid and real in this common object of Man's vanity, to the end we may disabuse our selves.

§. 12. To be a Person of Birth and *Quality* according to the World, is to be sprung from Parents, who hold a considerable place in the order of the World. But this Birth of it self gives no advantage either of Mind or Body; it takes away no defect, and Persons of *Quality* have faults as great as others. There is therefore no solid Reason which makes Persons of *Quality* more to be esteem'd than others. Nevertheless because there ought to be a *decorum* amongst Men, 'tis with reason that in some places Custom carries it, that Persons thus born shall enjoy the precedence of others, and be prefer'd before them.

*See the first  
part of the  
Treatise of  
Grandeur.*

If we stop here, there would be nothing of unjust in the Idea we have of what is called Quality: But we proceed further. Of this arbitrary order establish'd by Men, upon no grounds taken from the Persons themselves, we create another, that is Natural and indispensable, and we accustom our selves to look on it as something fasten'd to the very Being of those to whom we give this precedence.

We do not only content our selves with giving them that exterior and interior respect that is due to them, for in this there would be nothing but what's rational and warrantable; to this we add what's not due to them, to wit, A respect which springs from our own errors and corruptions. We frame to our selves large and august Idea's of this state: We look on it as the very height of all happiness; we desire it our selves, we envy it in those that have it, and if we prefer them before others, 'tis only out of an ardent passion we have for the Goods and Honours they enjoy. So that there is no kind of People Great ones ought to fear more, than those that admire them most, because they will be always ready, if they could, to rob them of their Greatness.

In the mean time, as the Admirers of Greatness are very numerous, and in their disposition, we consider not that malignity which they conceal, but only that esteem they make shew of, they are not the least contributors to this imaginary Felicity of the Great; because in them they know those sentiments and that disposition, the prospect of which, is that which flatters most the vanity of ambitious Souls.

§. 13. All these judgments are false: For 'tis no happiness to receive from others these marks of esteem, and 'tis a plain piece of injustice to take delight in being the object of that admiration which springs only from the corruption of Man. Nevertheless, Persons of Quality knowing the sentiments and Idea's, which the generality have of their Condition, frame thence the conceit they have thereof. They look on their Quality as incorporated in their Being, they fancy themselves rais'd infinitely above the heads of others; and it is almost impossible for them to consider themselves as levell'd with those who are below them in the order of the world. These are those false Idea's we ought

ought to correct by considering the judgment God passes on this Estate. But what judgment passes he? Even that these marks of Honour, these deferences establish'd by Men, contain nothing of true and solid, because they are only *Ceremonies and shews void of reality*, as St. Chrysostom terms them: The same must be said of those judgments, because they are false, and are useless to such as take pleasure in them, and render those who do delight therein, miserable. The Riches and Delights of the Great ones lye under the same censure, since these give occasion of great tentations, and prove great obstacles in their way to Heaven. This is the judgment God passes on what we call quality and Greatness: And hence it follows, that who judges otherwise, judges wrong, and what discourses soever give another Idea of them, which inclines us to desire them when wanting, to take pleasure in them when possess'd, and to contemn those who have them not, are false and deceitful.

*Valour.*

§. 14. Next to being born Noble, nothing raises Man higher in the esteem of the world, than *Valour*; nor is there any thing the repute of which does in a *greater* degree flatter persons of quality, and touching which they are more sensible and delicate. A Gentleman will suffer any reproach sooner than that of want of courage, because he knows that the World hath allotted valour the highest esteem, and cowardise the greatest infamy, when found in persons of his condition.

If our task here was onely to justifie men in this point, it would not be a very hard one. For since it is valour that keeps up Kingdoms, and makes them formidable to their Enemies; 'tis with reason (since the services of all the valiant men whereof a State has need cannot be recompens'd with rewards equal to their deserts) that this quality is become honourable, to the end men may be drawn to serve for this kind of reward which is never wanting. There is therefore some Justice in this esteem, in relation to men, and consequently some also in relation to God, for he approves all that is just and necessary to the conservation of humane societies.

But as in the esteem we allow Valour, we may go beyond the bounds of Truth, and by false praises extol in it what deserves no esteem, we must yet consult what God judges of it, and learn of him what there is in this quality of real and great, and what only appears such by the error and illusion of Men.

We may consider Valour two ways, either as a passion, that is, an impression coming from the Imagination and Body, or as one regulated and guided by the Will. To consider it in the first way, we may take notice, that as there are some who being rais'd high above the rest are not subject to be dazl'd, nor feel those weakneses caused by the force of Imagination, on such as have not been us'd to those fearful sights; so there are others who either by Nature, or out of Custom, are not surpriz'd in the dangers of War; who there conserve the same calmness and presence of mind; who can foresee all, take all advantages, and to whom the sight of an arm'd Enemy does inspire new vigour and force, to encounter and surmount them; and these are those we call valiant and brave Men.

There's no doubt but a disposition, such as this, deserves our esteem, but whilst we look on it only in this degree, the Imagination and Body share more in it than the Will. For if in these Persons the Spirits and Blood took some other course, all their valour could not free them from fear, as it cannot hinder them from being startled when from a high place they look down a precipice.

Thus, as God sets no value on any thing in us which is not voluntary and vertuous, if he allow that Men out of necessity should have allotted valour certain humane rewards, yet does he not approve that in that judgment they interiorly pass on valour, they should equalize it to the least of those Vertues he is Author of. So that the joynt-valour of all Conquerours consider'd in this degree, and as only a natural disposition of the Imagination, deserves not to be compar'd to the least motion of Grace, which God produces in the heart of some simple Woman; since that all qualities purely humane dye with Man, and that the least Vertues have effects that subsist for all Eternity. The Idea therefore which the discourses of the World frame of Valour

lour is false, because it exceeds Truth, and that in lieu of leaving it plac'd amongst purely humane qualities, it raises it above the most spiritual and divine Vertues.

But their illusion is infinitely greater in the judgment they pass on valour, consider'd as voluntary, that is, on the use that's made of it: for they equally esteem those that are accounted brave and valiant, whether their valour be accompanied with Justice or injustice, Prudence or rashness.

Nevertheless what a prodigious difference doth Truth it self place betwixt what men scarce distinguish! To expose our lives where our Duty and Justice require, and to Sacrifice them to God where he engages us, is an act of so high a generosity that Christian Religion has nothing that's greater. But to expose them in an ill cause, and so by Death fall into the hands of an exasperated and omnipotent God, is so prodigious a folly that we need no greater proof of the blindness of Man, than the placing his glory in so senseless an action.

§. 15. Moreover it often happens, that we bestow most unjustly the name of courage and valour on the greatest part of these actions. Men do not expose themselves to danger because they slight it, but because they see it not. Their Souls are wholly taken up either by the renown they pretend to, or some other trifle which filling the whole capacity of the mind, conceals all things else from it. *We went out*, says a man of the world in his Memoires, *to make our selves to be shot at*; That is, to out-dare Death and God himself, by putting our life in hazard for a ridiculous vanity. What do you imagine did then strike this man's soul? it was busied about the thoughts this action would raise in those who should hear of it, and the praises it would procure him. This seem'd great to him, nor did he see any thing else; yet was this exploit accompanied with the danger of Death, and the hazard of Hell. The praises he expected from Men could not spring but from folly and blindness, whilst even the greatest number of those who are truly valiant, look on these actions as marks of a false and bastard valour. A moment sees them at an end, and an eternal repentance follows them. This vanity is in Devils the object of their laughter, in Angels of their indignation, in God



of his wrath against a wretch'd man, who being toucht with so little dread of his Justice, and ready to fall into his hands, dares affront him with so much insolence. Thus this action was accompanied with a thousand terrible circumstances; 'tis true, but he was not at all aware of them, and minded the praises solely and separately from them all; he lookt on himself as plac'd in the thoughts of others, enjoying there the esteem and repute of Valiant; and this Idea took him so totally up, that at once it made him forget, God, Death, Hell and Eternity.

§. 16. Nothing but a blindness as great as this, can find any thing of great in this action; for Men discourse not at this rate of things they see and know. They could find nothing but what's ridiculous and foolish in a Prince, who to gain a good name and repute from some of his mean servants, should without any necessity expose the good of his Kingdom to eminent danger, how then can they find any generosity in those who foolishly expose their lives, and can thence hope for nothing by Death but an eternity of torments? This happens because Men know full well the Price of a Kingdom, but know not the value of their own lives. This sole good of Men, this Treasure, whose loss is irrecoverable, this price wherewith Eternity is bought, is the thing in the World most contemn'd and slighted. There's no reward so mean and base for which we hazard it not, and for which at every turn it is not cast away. Men seem to be weary of life, since they seek to be quit of it so rashly, and for so small trifles throw it away. Thus we may discover as a certain truth, that all this false valour which casts Men headlong into duels, unjust quarrels and useless dangers, to which they expose themselves through a ridiculous vanity, is nothing else but either a not knowing the value, or a forgetting the end of life, a darkning of the Soul which conceals danger, or a foolish and unreasonable assurance of escaping it; or lastly, a violent application to some object of our passions. What is't that deserves our esteem in all this? Is't a sign of an undaunted courage in a deaf man not to startle at the Thunder of Cannon? or in a blind one not to be mov'd at the dreadful sight of an Enemy? There's no courage nor to stand in dread of God Almighty, because  
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nothing but an horrible blindness can be exempt from such a fear. God is so terrible, that when he has a mind to make us sensible of his anger, no preconceiv'd belief can shelter us from the least of his regards, and even the wicked are forc'd to cry, in the excels of their consternation, to the *Hills: that they fall upon them.* So that 'tis an excels of folly in weak and wretch'd Man to out-dare God Almighty, though for a moment, when he delays his punishment; since thus he runs the hazard of being the object for ever of his rigorous Justice, when he cannot at all hinder his coming under the lash.

What then must we think of these Bravo's, the World with so little judgment esteems so much? We must think and judge as God judges. We must approve of those he approves, we must condemn those he condemns; and make the differences betwixt such and such, that he does: And as we ought to deny some those due praises their Generosity deserves, so ought we to have for others that just Contempt which is due to their brutish Valour.

*Qualities of Mind.*

§. 17. But perhaps there's something more solid and real in the Qualities and Endowments of Mind, such as are Sciences, Eloquence, a grateful meen in Conversation, Address in business, Capacity of great Affairs, with strength of Mind and Brain to go through with them; a particular Prudence in the conduct of our designs, and management of our Fortunes? Not at all. The whole value we ought to set on these, consists only in the use we make of, and the end to which we refer them. They are necessary Instruments for the Employments of Life; and hence those who live in the world lye under an obligation of cultivating them with great care, because they ought to know, that since Men have assign'd them a great Value, 'tis impossible to succeed in any thing without being master of them.

But if we separate them from their use, and our referring of them to the honour of God, and that we only consider them in themselves, or as the means to arrive at some low and temporal end, they lose so much their esteem and value,

Value, that the condition of those who are masters of them, is not at all preferable to that of others, who want them. And for this reason, 'tis of greatest importance not to be deceiv'd with the vain *Elogiums* which in the world are bestow'd on these Endowments, as consider'd in themselves, and separated from the use which might be made of them.

*Wit, or Light of Mind.*

§. 18. The very Idea we have of what is call'd a Man of Parts or Wit, is perfectly false, and one of those whereof we the most of all ought to disabuse our selves. For we call Wit a certain facility to learn Sciences, to discourse well on what's offer'd, to manage Affairs with address, or to find out some far fetcht Intrigues to bring our designs to a good conclusion. But nothing of this goes to the making up of the true Light of Mind, since these Endowments may be found in those, who, as the Scripture tells us, are blind, little fools, insensate and void of Understanding. What is it then to be a Man of Wit? Let us judge thereof by taking a view of the sight of our Body, which is the Image of that of our Souls. To see well, is to see things such as they are; that is, to see what's Great as great, and what's little as little. Those to whom a Mountain should appear a Mole-hill, and a Mole-hill a Mountain, would be said to be very ill-sighted. They who can conceive things that are great as such, and that with an apprehension full of Light and Life; and who see things that are little in their natural dimensions, without increasing or augmenting them by their imagination, are great Wits, and Men of accurate right Judgments. Thus he who said, *He fear'd God as a swoln Sea hanging over his head*; and he who said, *Who is like to thee, O Lord, who is like to thee?* and he who said, *The magnificence of God was rais'd above the Heavens*, was one of a great Wit; because God appear'd great in his eyes, and he was fully possess'd and convinc'd of his Magnificence and Greatness. He had then a sight which was clear, and extended far: Thus an infinite number of simple Women, who in concerns of this World appear of no parts, are great Wits, because to them God shews, and, as it were, makes himself even to be toucht and seen. Whereas such as have only

ly a Wit to understand a Mathematical Demonstration, to Discourse well, to carry on a Negotiation or Intrigue, without seeing the things of the next World under any other dimensions than those of atomes, are both little Men and Wits, and deserve no other Names than those the Scripture affords them of *Little ones*, *parvuli*; *Of simple*, *without either sight or light*; *Cæcus*, & *mann tentans*.

*Strength of Wit.*

§. 19. As the Idea which is commonly fram'd of the Light of Mind is false, so that which we have of its strength is no less so. We make it consist in being able to sustain the weight of a great number of Affairs, without being dismay'd, tyr'd or confounded with them. Behold, says the World, a strong Brain, that's able to comply with, and manage so great a number of different Affairs. But perhaps on the contrary we ought to say, What a weak Head is this, that stands in need of so many Employments to sustain and keep it up? And how little vigour has this Soul that wants so many props to keep it from being dismay'd, or weary of it self. Take these Employments from this Man, and you shall presently see him dull and languishing. 'Tis not we that support our Affairs, 'tis they that bear us up. In them we find a Bed whereon our Souls in their weakness repose. The strength and vigour of a Soul consists in being able to continue without these stays, and pleasing it self only with God and in his presence. If there be any strength in those who are not tyr'd by the tumultuous Employments of this World, 'tis a strength which depends on the organization of the Body, not a true strength of the Soul.

§. 20. It is true there's something in Man that's great, and let him apply his mind to what he pleases, there always appears some signs of Grandeur and Excellence: But even from this Grandeur proceeds his misery and meanness, when he gives his mind to what merits not his application, and neglects those other things which only deserve his careful thoughts and affection. If Man were less than he is, all these Qualities and Endowments would be greater; and they

they are but mean and little because he is call'd to things of a far higher strain, and infinitely more important which he passes by and neglects, whilst he too much applies himself to those other.

Science.

§. 21. The greatest part of Humane Sciences are so inconsiderable in themselves, and contribute so little to Man's felicity, that we are full out as happy living in ignorance and contempt, as in the knowledge and over-value of them. Vanity and Opinion sets a price on them, and we desire only to be learn'd for others, not for our selves. Hence *Seneca*, all Stoick as he was, does confess that he car'd not for wisdom, which was the Idol of those of his Sect, were he prohibited to discourse of it with others: *Si cum hac exceptione detur sapientia, ut illam inclusam teneam nec enunciem, rejiciam.* That is, the whole reward and fruit he desir'd to draw from thence, was only the praise and approbation he expected to have from others. But as opinion sets the rate on Sciences, so does it also debase them when it pleases. Men have been pleas'd not to judge learning fit for Women; in the mean time Men do not think them miserable, nor are they themselves sensible of the want. Some Ladies of qualitie conceal the skil they have in polite literature called *Belles lettres*, as ashamed of it; and they are in the right, for there's always some shame in being burden'd with an useles knowledge. If all those of that Sex who have apply'd themselves to the study of curious Sciences did the like, they would but thence deserve more esteem.

§. 22. It is true nevertheless that some of these Sciences that are very beneficial to humane society, and afford to some, great advantages; and for this reason, it has been well done to affix thereunto certain honours and rewards, but for the most part they procure their Owners more harm than good.

Let us run over all those, we know to have been Men of Wit and Parts in the World, and upon consideration we shall find very few who have not thereby been damag'd as to the next World. Had not such an one been a Man of parts

parts he had never been chosen Bishop: He had never then been charg'd with the sins of a whole Diocess. It is by his good parts that another is rais'd to a great Office, and great employments, and thereby hazards his Conscience through a thousand dangerous intrigues. If another had not had an easie utterance he had never been a Preacher, and so not spent his Life in an abusive dispensation of God's word. Without parts we press not forward in the World, and by living privately we shun a thousand unfortunate engagements.

§. 23. But it is not possible to set a value on these endowments, by considering them separately from the good or bad use that may be made thereof. There's an obligation on those in the World to do so, since often they are known, but not the bad use they are put to. Nevertheless it is most certain that this way of considering them in themselves, without reflecting on the use that's made of them, is the origine of great illusion both to us and others. For these qualities subsist not in the air, abstracted from their good or bad use, and when they are ill'employ'd they deserve no esteem, since they only increase the guilt of those who have them.

§. 24. The Holy Scripture only calls that Science, which teaches us how to live, accounting all that are ignorant of it fools and mad-men: Nor would Man, were he rational, speak any other language than this, for it is most conformable to reason and nature, and only his blindness has brought another dialect into fashion. Not but that each Science teaches some particular truths, but because we stand in so urgent a necessity of that knowledge which leads to Heaven, that we are not permitted to reckon the rest for anything. Were we in a storm we should only value that Art which might serve us there, and nobody ever thought of praising a paper of Verses when the question was how to avoid a threatned Shipwrack. Let a Man be sick, he only in his Physician values that skill which may cure his Disease, all the rest of his good qualities vanish and are not taken notice of. In a word all those great concerns, which ought totally to employ and take us up, give us leave only to consider such abilities as may be serviceable thereunto. But what greater concern can we have than that of saving our Souls, shunning Hell,  
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and purchasing Heaven ; What greater and more urgent danger than that of perishing eternally ? What deserves more to take up all our thoughts than the care of preparing for an Eternity ? It is therefore against Nature and Reason to set so high a price on certain qualities and endowments that contribute nothing thereunto.

§. 25. Nor is this a mere question about words, things themselves are concern'd , since the words carry the things along with them. Were it only about words, it would be a small inconvenience to bestow the name of Learned, Skilful, and of Good Parts, on those who might excel in Humane Sciences, because in reality as useless as they are, consider'd in themselves ; they yet continue to be marks of the greatness of humane Wit. But we stop not here , to these words we fasten certain sentiments of our Souls ; and we always accompany them with an interior judgment of esteem and excellency. We raise those on whom we bestow these Names above others , and here they become false and deceitful. For whereas a Poet that's no Christian, an Eloquent Preacher that leads a disorderly Life, or an able Politician that thinks not on God, are infinitely less esteema- ble than the simplest Woman that lives according to his Laws ; yet under the Favour of these Names, we fail not in our own thoughts and imaginations to bestow a most eminent degree and place on these Persons, whom we ought (notwithstanding their great Learning and Knowledge) to consider as in the lowest degree of blindness and abjection.

§. 26. If Men are not capable of being spoke to in this Language, at least ought we to speak it to our selves : And thus by judging of things by the relation they have to God and what's Eternal ; instead of those several Conditions and Degrees of Men in the World, we shall only find two ; but those prodigiously different, if we look on them with the eyes of Faith, though the difference be unknown to Sense. One of these Classes is made up of the Just , the other of Sinners. It will be profitable to excite in us the liveliest Idea we possibly can of these two States, to the end it may help to obscure and stifle in our minds all those distinctions, which Men have establish'd and built amongst themselves on certain Qualities, whether exterior or interior, real, or imaginary.

*Sinners.*



*Sinners.*

§. 27. What then does a Sinner, and one without God, appear to the eyes of Faith, that is, to Truth it self? He is one that's blind, because he does not partake of true Light, knowing neither GOD nor Himself, his Friends nor Enemies, Good nor Evil. Let him be as intelligent as he will in the Affairs of this World, yet does he live and walk in darkness, since he blindly falls at every step, and knows not where to place his feet.

He is one that's deaf, since he hears not the voice of God, nor admits to his heart his Divine Word; although it may make a noise in the ears of his Body.

He is one sick of a Palsey, because his heart is without motion, nor aspires up towards God; it is alwayes on the ground, and in an utter disability of ever raising it self.

§. 28. He is a Man reduc'd to an extreimity of want and beggery, because dispoil'd of all true Riches which are only Spiritual; because he has lost whatsoever God bestow'd on him in his Baptisme: To him no more belongs any right to his Inheritance, which is Heaven.

He is not only poor as to the Riches of Grace, but even as to the goods of this World. For albeit to the eyes of Men he appears the Owner of great Wealth, and that others have no right to deprive him thereof; yet does he unjustly keep it as to God: He no more deserves to enjoy it; he's unworthy the use of any of his Creatures.

§. 29. He's a Bondslave; not only to his Passions which domineer over him, but to the Devil who possesses him, dwells in him, moves, agitates, and makes him do and act as he pleases; who without ceasing deceives him, and turns him into the subject of his disport and laughter, according to the phrase of Holy Scripture. Nay, he's a slave of the Just and those God has chosen; that is, his whole Employment during his Life, is to labour for the good of others, not for his own; and to contribute to the good of the Elect, without drawing thence any benefit for himself. 'Tis thus the Angels and Saints look on those who are great and wealthy. They fancy the whole World only made for them.

themselves; in the mean time God only esteems them as made for others; nor does he permit them to live but for the Service of his Elect, who are the only Masters and Kings in his sight, and who will drive them out of their House, when the time shall come, that they stand in no more need of them: *Because the Slave does not remain in the House of his Master*, as the Scripture tells us.

§. 30. A Sinner is a Man reduc'd to a shameful nakedness, because he has lost the Robe of Innocence and Justice; let his Magnificence be never so great, wherewith he endeavours to cover his ignominy. His greatnesses, as St. *Augustin* speaks are but *The Rags of the Devil*, *Panni Diaboli*: These are not only shameful, but over and above great Deceivers; because the Devil only lends them to the end that Man fixing there, and making them the object of a ridiculous vanity, he may lose all sense of his true misery, and never endeavour to recover what he has lost: And these he will take from him at his death, and make him for all Eternity sensible of the nakedness he is reduc'd to.

§. 31. Lastly, A Sinner is a Man that's dead, and a thousand times more senseless than the dead themselves; his very Soul is dead; whereas others die only as to the Body. I say his very Soul is dead, nor do I here use any Metaphor. The Soul only lives by Love and Knowledge. Thus the Love and Knowledge of what is the Good of Man, that is, of God, is the true Life of the Soul; and when it loses this Love and this Knowledge, it loses its true Life, although it retains another poor and miserable one, by the Love it bears to, and the Knowledge it hath of Creatures. 'Tis for this reason that it is said, That as sin deprives us of true Life, so true Life is given by Wisdom to its Children: *Sapientia filiis suis vitam inspirat*; because on them it bestows the Knowledge and Love of God.

§. 32. The Comparison therefore is very natural and exact, which the Fathers make betwixt a Soul in sin, and a moving Sepulcher. Because the Soul being dead, the Body that incloses it may in some sort be said to be its Grave. And this Comparison runs so much the better, in that, as a Tomb is adorn'd without, but fill'd within with nothing but dirt and infection: In like manner the Sinner, whole  
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out-side appears so pleasing and grateful, flattering our senses by these exterior Endowments, conceals within so horrible a corruption and stench, that it would prove intolerable, were it laid open to sight.

*The Just.*

§. 33. The dreadful misery of Sinners may help us to conceive the inestimable happiness of the Just, since we know already, That it is a great good fortune to be freed from so wretched a Condition. The Just are no more either blind or deaf, Beggars, or benum'd with Passies; they are no Slaves, nor more Naked, nor in a state of Death. But they enjoy the Light of Almighty God; they as Friends hear his voice; they tend up towards him by the motions and sentiments of their hearts: They are in possession of the treasures of Grace, and freed from the slavery of the Devil and Sin: They are clad with the Robes of Innocency, and live the true Life, that is, the Life of Charity.

§. 34. But we must yet make a further progress before we can conceive any part of their Grandeur. We must say, They are Kings, being associates in Royalty with our Saviour *JESUS CHRIST*; that they are Lords of the World; since the whole Creation continues but for, and in relation to them: That they are Children of God, since they are adopted for his, by being united to his only Son: That they are Heirs of Heaven, since that is the Inheritance of our Saviour, and a right thereunto has been confer'd on them by the pledge of the Holy Ghost, which they have received: That they are the Temple of God, since he dwells in them, and that they are animated by his Holy Spirit: Lastly, that they are Members of *JESUS CHRIST*, making up part of his Body, by the participation of his Spirit, and the union they have with his very Body, which they receive in the holy *Eucharist*.

§. 37. We must endeavour to imprint in our minds, as deep as we can, these Idea's, that we may be able to resist the impressions made on us by the Discourses of Men, who fill our heads with conceits of false Grandeur, false Abjection, false Goods and Evils. And for this reason it is, the  
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Holy Scripture so often raises us up to admire the Just. *Blessed are those, says the Scripture, who are without blame in the ways of God: Blessed are those, who sound the depth of his Precepts: Blessed the Man, who fears God: Blessed is the Man, who follows not the Counsel of the wicked: Blessed, O Lord, are those who dwell in thy House: Blessed is the Man instructed by thee: Blessed are those whose sins are remitted.* On the contrary, it endeavours to take from us that esteem we have for all those humane Qualities, which are the usual object of Man's Vanity. *Let not the Wise, says the Scripture, glory in his Wisdom; nor the Strong in his Strength, nor the Rich in his Riches. But he that has a mind to glorifie himself, let it be in knowing Me, in knowing that I am the Lord, who does mercy, judgment, and justice on the Earth. For these are the things that please me, says the Lord.*

§. 36. The Scripture yet proceeds further, and wills us to look on Sinners not only as reduc'd by sin to a low degree of abjection, but even to a state of annihilation: And this it expresses by these words; *Ad nihilum reductus est in conspectu ejus malignus.* And whilst in this manner it paints them forth, at the same time it buries and annihilates with them all their Greatness, all their Riches, all their Qualifications, as well the interior as exterior ones: That is, It will not permit that any thing of these should make them even to subsist in our sight, or make us to judge there is any thing of real and solid in their condition.

§. 37. And it is thus the Holy Scripture would have us to consider whatsoever has no relation to God. This is that express conclusion, which it made a great King (on whom God had heap'd all the Grandeurs and pleasures of the World,) to deduce, to the end he might be more able to teach us the vanity of them all. In pursuit of this design, he does in particular represent unto us the nothingness of all Pleasures, of all Greatness, of all Employments, of all Enterprizes consider'd in themselves, and not refer'd to God. After all he concludes the sum of his Instructions by these words; *Fear God, keep his Commandments; for in this consists the very Being of all Men. Deum time, & mandata ejus observa. Hoc est omnis homo.* That is to say, Whatsoever tends not to God, and the keeping his Law, has no  
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Being, no reality, cannot be solid and happy; and so before Almighty God is a total privation of Good. Thus it is God judges of the things of this Earth, and therefore we ought not to judge otherwise; and it is by this Rule we ought to reform all those false Idea's and Notions we receive from our Conversation.

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## *The Way how to study as a Christian ought.*

§. 1. **T**HE first Rule which can be given touching the manner how to study as a Christian ought, and which is the Basis of all the rest, is to look on Study not as Employment of indifferency, but as an action of our Life of greatest importance, and which being perform'd well or ill, may in a high degree contribute either to save or damn us. And it will not be amiss in the first place to fix and settle this Principle, by considering the reasons of it.

§. 2. Study is not a short and fleeting action; it lasts long, and is often renew'd. 'Tis of importance therefore that it be well order'd, and that the time imploy'd therein be not lost. For if it be unlawful idly to throw ones wealth away, and a great sin to lose at Play, or on some other not necessary occasion, a considerable sum of Money, because these temporal goods are only bestow'd on us to be the subject of our good works, and not of our idle pastime, it is yet less lawful, unprofitably to consume that time which is given us to gain Eternity by, and whose loss is far more irrecoverable, than that of all other temporal goods whatsoever.

§. 3. We ought to consider that the time we spend in study is not only the price we purchase eternity with, but that moreover it is a Present we are constantly receiving from the hand of God, and for which we never cease owing him a new acknowledgment; and this debt we cannot pay but by continually employing that in his service, which we continually receive from his hand. In fine this debt we contract every moment, since he only bestows time on us that we may use it well, and that he reserves to himself the right  
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of calling us to account for it. It is a Talent, it is a Pledge he trusts us with, he will know what use we have put it to; and I do not believe we have any reason to think he will receive us favourably, when we shall tell him, Lord, I have employ'd, of the time thou hast bestow'd on me to work my salvation in, so much in reading Books of detraction, so much in reading others which were perfectly useless for my concerns; for if this discourse even now seems ridiculous, can we hope it will justify us in the Sight of God Almighty and his Holy Angels?

§. 4. Study is not only the employment, and the whole labour and toil of Children, but a great share also of their toil and labour who have chosen for the employment of their lives such exercises as depend more on the Mind than on the Body. Now 'tis a thing of greatest necessity, that our labour should be well-regulated, because it is of greatest necessity our penance should be so, the toil and labour we take making up the greatest part of this latter. For if our penances, which ought to cleanse us from all our faults and pay all our debts, do only defile us more, and encrease our debts, what hope does there remain for us? *Si Salvanerit, in quo salietur?* If fasting, which of it self is a work of penance, find not acceptance from God when it is spoil'd by ones proper will, (hence it is, God says by his Prophet, that he did not approve of the Jews fasts, because they only took them up by humour and fancy) how much further will God be from approving and reckoning those studies for works of penance, which shall only aim at some vain and foolish divertisement?

§. 5. Lastly we ought to consider, that the aim of study is to cultivate and nourish our minds. What we read enters into our memory, and is there received as food which nourishes us, and as seed which on several occasions produces good thoughts, and good desires; nor is this Seed ever received without our thinking and reflecting on it, for we always think and reflect on what we learn, seeing that memory and understanding are operations of our Souls: As soon as they come there, they presently go out again, and they are able to defile us by entering, because they never go from us without the company of some com-



plaisance and insensible delight we take in them. If therefore we do not eat indifferently of all sorts of Meats; if with care we shun such as may be hurtful: if to all soiles we do not commit all sorts of seeds, but only such as agree with the nature of them; how much more sollicitous ought we to be in chusing what must be the nourishment of our souls, and the Seeds whence our good thoughts must spring! For wharwe to day read with indifference and unconcerned, shall as occasion serves awake in us, and furnish us, without our so much as reflecting thereon, with such thoughts as shall either procure us Heaven or Hell. God awakens in us good thoughts for our Salvation, as it is written, *Cogitatio sancta servabit te.* The Devil awakens those ill thoughts, the Seed whereof he finds in us, to the end he may damn us; and we furnish him with opportunity of doing so, when we scruple not to fill our memories with a thousand vain and dangerous knowledges.

§. 6. 'Tis much the more necessary to use great application in distinguishing the good food of our Souls from what is bad, because we have no natural instinct by which we can judge and discern it. For as for the Body, the taste usually knows what is hurtful to our health; God having thus provided for the conservation of our Corporal Life, lest by intemperance we should feed on Poisons. But the same rule holds not in the nourishments of our minds. Naturally we have no Spiritual taste to distinguish what is good and wholesome from what's not so. Nay often poisons relish better with us than the best food, so deprav'd and spoil'd is our spiritual taste. Thus by an attention altogether particular ought we to correct this natural corruption of our minds: And this is one of those ways by which we may practise that advice of the Wise Man: *Omni custodia serva cor tuum.* We must watch with accurate diligence over whatsoever is to enter into so precious a Vessel.

§. 7. If our Soul ought to be the Temple and Sanctuary of God Almighty, if it ought to be that House of Prayer, of which it is said, *Domus mea domus orationis vocabitur;* Shall we not fear, lest God upbraid us for having profan'd his Temple, and tell us, as he did the Jews, that we have  
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made his house into a Den of Thieves? That we have made it into a Theatre or Comical Stage by filling our Memories with prophane Images, and such as will dishonour a place consecrated to God, and which perhaps do disturb the tranquillity of our Prayers by those vain thoughts which they bring into our minds, when we ought to be the most disengaged from them?

§. 8. In some Books the Poyson is gross and visible, in others it is hid, and scarce to be seen. Some Books are all over corrupted and naught, others only in certain places, and there are few that are not at least thus faulty. For Books are the Works of Men, and the corruption of Man is to be found mingled in most of his actions; and as it consists in his Ignorance and concupiscence, all Books almost are tainted with these two defects.

A taint of Ignorance is to be seen in the false Maxims which are to be found sown up and down: That of Concupiscence comes from the passions we lye under, which first make an impression on the Book, we write, and after that carry this unperceived Impression, even to the Souls of those who read them.

§. 9. 'Tis the opinion of certain Physitians, that in all Meats there is something of mortal, which they call *Tartar*. And they further add, that all Diseases come from a gathering of this poysonous matter which remains in the Body after Digestion. But what is not true of the nutriment of our Bodies, without doubt is so touching that of our Souls. There are few Books, which for the reason alledged do not contain some Poyson. The corruption of Man is to be found every where. Thus whilst we read the words of Men, we insensibly take in, and freight our selves with the Vices of Men.

§. 10. Besides this corruption which comes from Books, there is another which comes from our selves, and which spoils what we find of most wholesom and good in them: Our heart is a Vessel able to corrupt whatsoever is poured into it; the most profitable instructions, may prove to us a subject of vanity, and even of error, by the false application we may make thereof. Let them be good in themselves, yet are they not so for us. They lead us out of

our road, they amuse and stay our progress, while they take us off from what would be really profitable.

§. 11. To avoid these two different Poysons, different Remedies must be apply'd. And first, to free our selves from that which springs from the corruption of our own hearts, nothing else is to be done but to purifie them without intermission, by the exercises of a truly Christian Life. We ought then to have in our understandings this purity of heart, which is the principal disposition for Study. Thus to cleanse well a Vessel, is the principal disposition requir'd to receive some precious Liquors.

*Sincerum est nisi vas, quodcumq; infundis acescit.*

Without this all grows sowre and naught, as has been said. Thus that Prayer of the Royal Prophet belongs peculiarly to Students, *Cor mundum crea in me, Deus, & Spiritum rectum innova in visceribus meis.* be-

§. 12. We must not imagine that it is enough to ualieve our heart is clean, and so to look on our selves as qualified to read the worst Books. Christian strength consists in believing our weakness, and 'tis a great share of purity to be very apprehensive of being defil'd with dangerous Books. To this we must add a watchful care to shun the Poysons that are found there. If they be gross and palpable, we may shun them by laying aside all curiosity for things of that nature: If more refin'd and imperceptible, we ought to have recourse to God by Prayer, to the end he may either make them known to us, or make us pass them over without so much as taking notice of them. For this reason there's scarce any action that stands more in need of Prayer, than Study: And 'tis a great defect to begin any without first raising ones mind to God, and begging that he would prosper it, and preserve it from the dangers that inseparably attend it.

For if through a most just and warrantable custom, we take not our corporal Refection, without begging of God a Blessing, that what ought only to serve to sustain our Life, give the Devil no means of making us lose our Souls; how much more careful ought we to be in addressing our selves

selves to God Almighty, when we shall take that Spiritual Food, which is much more capable of exciting in us all manner of ill passions, and which of necessity will have that effect, if not hindred by Gods Blessing, and if the swelling it raises be not dissipated by his Charity !

§. 13. By a Prayer of this nature, we offer to God our Reading and Study, as an action consecrated to him, and perform'd for his sake. But that our Prayer may efficaciously produce its effect, it must be sincere, that is, it must be true that we study for God's sake ; that a desire of serving him be the Motive, and his Will the Rule and Guide of our Studies. For we must not fancy that because we have at random in the Air offer'd him our Studies, they become effectively consecrated to him. God cannot receive from us but what he produces in us ; he receives nothing but what comes from his, not from our Spirit. So that if our Studies have for real motive, either curiosity, vanity, or some other ill desire or end, 'tis in vain we offer it to God, it will not hence become more holy ; nay we do God an injury in desiring him to accept what was not begun for his sake, which would be contrary both to his Justice and Sanctity.

Our Study therefore, to the end it may become a fit oblation to God, ought of necessity to have God for its motive ; that is, it ought to come from a desire of obeying him. Now Study has this motive, when undertaken to satisfy that general penitential labour God has impos'd on all Men, and that we chuse such things to imploy our Studies about, as may serve us to comply with our other duties and obligations. For, if we apply our selves to frivolous and useles Studies, 'tis clear that it is not either Gods Will, or a desire of pleasing im, that makes us study ; for his Will is just and reasonable, not humour-som and fantastick.

A Judge, who applys his Studies to things of his own Calling, may be said to study according to Gods Will and Pleasure ; But shall he busie his head in learning the *Indian* or *Chinese* Language, it would be hard for him, were he demanded by God, for whose sake he apply'd himself to that study, sincerely to answer, Lord, 'Tis for thee I have undertaken it.

§. 14. Yet for all this, we ought not to carry this Rule so far as to scruple all such Studies as have not a direct relation to our Calling. For provided we employ what time is necessary to make us able and expert therein, we are indulg'd some liberty for other Studies, so we abuse them not. *Tantum nè libertatem in occasionem dederitis carnis.* And the means not to abuse them, is to refer them to something profitable in it self, and which may be useful; such are History, Learning to write and speak well, because these are general knowledges, which agree well with our particular profession.

§. 15. Neither ought these Maxims to be understood with that rigour, as to make us imagine that we do ill in taking some pleasure in our Study, or even in selecting such matters, wherein in some sort we seek the divertisement of our Minds.

For if these pleasing Studies are otherwise within the order of our devoirs, they become a refreshment. God allows our weakness, and we ought to make use hereof as a means to make greater progress therein; it being a thing known, that what we study with pleasure, sinks much deeper into our memories, than that which we apply our selves unto with ill-will and disgust.

As for such Reading, wherein pleasure and divertisement alone are sought, such as is afforded us by Medals, and Books of Voyages, &c. it may be lawful as other pastimes are; that is, to settle our heads when doz'd and wear'd with serious Speculations; to refresh and employ our minds when not capable of ought else. But we must take care, lest these divertisements be not in themselves dangerous; and moreover, that we do not so accustom our selves thereunto as easily to fall in disgust with what's serious. For this purpose we ought not to betake our selves to these kinds of remedies, before we have undergone some trouble and weariness with others.

§. 16. That consideration which makes us look on study, as a penance and labour impos'd on us by God, gives us a prospect of all those dispositions we ought to have. We must labour faithfully, exactly, and with perseverance. Fidelity consists in applying as much as we can the  
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same hours to the same Studies, that we may honour God not only by our Studies, but also by their Regular Course, and that we may overcome that sloth which would make us trifle that time away, which is destinated for our Studies. Exactness consists in doing all things as well as we can, always having in mind that what we do, we do it for God, and that he fully deserves our whole application. Lastly, Perseverance consists in continuing the same Studies, as long as it shall be convenient, to make us shun that inconstancy which is so natural to Self-love. For this purpose it would not be amiss often to have in mind that saying of the Prophet, *Maledictus qui facit opus Dei fraudulenter*: And that of the Wise Man, *qui mollis & dissolutus est in opere suo, frater est opera sua dissipantis*. By the first we are warned to free our selves from negligence and unaccurateness, which so often finds place in our Studies, to the end we may shun that curse, which is pronounced against those who carelessly perform what they are to do for God; by the second, to shun sloth and idleness, which are opposite to fidelity; and disorder, which is opposed to perseverance, which are the two other requisites for those which are performed as Christians ought.

§. 17. We ought not to imagine that the Life of a Student is a Life of ease. Those who shall seriously make tryal thereof, shall find that on the contrary a Life of pure study and contemplation is a Life of all others the most painful, and that others are only so, as in proportion they come nearer to it. The reason is, because nothing is more contrary to our nature than uniformity and quiet; because nothing gives us more time and opportunity to be with our selves. Various Changes and Employments take us from our selves, and please, because they make us forget our selves. Besides the Language of the dead in Books wants life, and hath nothing that lively affects Self love, or vigorously awakens our passions. It is destitute of action and motion; it furnishes our minds only with dull languid Ideas of the things it speaks of, because they are not set out with the advantage of speech, gesture, looks, and all those other circumstances which contribute to enliven those Images, which are imprinted in us by conversation with Men. Lastly,

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It entertains us very little with what concerns us, and gives us small occasion to look on our selves with complaisance; it flatters our hopes but little: And all this strangely contributes to mortifie in us Self-love, which once displeas'd, takes from all our actions all vigour and relish.

'Tis for this reason, that the austere Life of a Capuchin is more easie than that of a Student ty'd to be Solitary in his Chamber: For this reason 'tis more easie to be a Soldier, a Merchant to hazard ones life at Sea, than to live in the quiet of a regular solitude; and why so? Because there's nothing more difficult than to be with, endure, and be sensible of ones self. To shun this all these hardships are undertaken. Therefore when we have chosen this kind of life, we must resolve at the same time to encounter and vanquish this tepidity and sloth. For self-love, which will make its Markers up, endeavours to get on one side as it loses on the other. Thus when it can not be in, and enjoy that motion and agitation wherein it finds the greatest satisfaction, at least it endeavours to enjoy an exemption from labour and pain, and so with violence draws us to that side. For this reason, if care be not taken, a life of study will incline us to intermit mortification, and makes us guilty of idleness and all its concomitant faults, and so it is needful continually to endeavour to preserve our selves from them.

§. 18. These vices we ought to attacque directly, and by address and slight. We attacque them directly, when we make use of those reasons and arguments which may excite in us a fresh eagerness, by considering the fatigues and troubles which accompany all the employments of this World, and by apprehending it to be of their number of whom it is said, that they are not to be found amongst the troubles and labours of Men, and that they shall have no share of the chastisements God sends them, which is a sign of Gods great wrath against them. But it is good also to use some address, to deceive ones self, and not to consider this kind of life all at once, but by parts; that is, to consider one only task at once, whose end we may see, as that of the reading or writing such a Book without looking any further at present. This work finisht, another will come, and in the mean time the mind will not be oppress'd and dis-

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maid. In a word, we must do with our studies what St. Gregorie counsels to be done about fasting, which was to begin to fast, and to promise our bodies some refreshment for the future. Thus we ought to begin to study, and promise our selves some divertisement when we shall have perform'd any thing that's considerable; and it will not be amiss sometimes effectively to refresh our selves, since 'tis certain that in studying we sometimes advance by going back, and by not dismaying our minds through a too obstinate continuance of labour.

§. 19. Our studies ought to be order'd and bear proportion to our other employments; if we have no other than study, it ought totally to tend to the end we propose to our selves, and we think most convenient. But we must consider that we have two kinds of employments, and so must propose to our selves two kinds of ends. One particular depending on many circumstances, and which varies according to the variety of those who apply themselves to study. The other general and common to all, which is to give to ones soul that food and nourishment which is necessary to make it subsist and travel in the way of God, lest it fall into that state the Prophet speaks of, when he says, *Percussus sum ut fenu, & aruit cor meum, quia oblitus sum comedere panem meum.* This bread of the Soul are the Solid instructions of Piety which St. Chrysostome judges so necessary, that he fears not to say in his third Homily of Lazarus, that *non potest fieri ut quisquam salutem assequatur, nisi perpetuo versetur in lectione spirituali*: And though we ought not to understand these words in their full rigour, God supplying this exercise in the ignorant with those others of labour, penance and humility, which being perform'd in Spirit, are excellent Lessons; yet ought they to teach those who are capable of reading how great a fault it is to employ all their time in other studies, and to allot none for the good of their Souls. Without question 'tis a matter of greatest difficulty for one so dispos'd to be sav'd, so that to consider them well, we shall find no excess in the words of St. Chrysostom. For it is most certain, we have always a weight which carries us downwards, that is, which inclines us to lead a carnal Life. To fall and be carried thither, we need onely leave our selves

at liberty, and make no resistance, without more a-doe we shall go along with the torrent. Now the greatest resistance we can make is to ponder and meditate the word of God, either in Scripture or other Books of Piety, there being nothing which furnishes us with more strength to resist the spirit and maxims of the World.

§. 20. The World speaks to us a thousand ways. It makes us hear its treacherous voice, by almost all Creatures which to us are so many snares according to the Wise-Man. The common discourses of Men are all fram'd according to the model of concupiscence, not to that of truth. What there is call'd good, honour, pleasure, happiness, evil, misery, infamy, are only the objects which concupiscence would either shun or enjoy, and whereunto it hath fastened these Ideas. What means therefore is there left to make head against the continual impression of this language of the World, if we have no care to hear what God says to us in his Scripture, and in the books writ by his spirit.

§. 21. A great servant of God did counsel such as had good memories to learn by heart several Psalms and Sentences of Holy Writ, that by those Divine words they might sanctifie their memories. And this exercise is peculiarly necessary to those, who have in some sort profan'd their memories by a number of things writ there by the Devil, with design to deceive the World by a false agreeableness, which makes vice amiable by representing it under grateful colours. Though at first we do not see the beauty and depth of Scripture, yet the reading of it ceases not to be profitable, provided it be perform'd with reverence, and that we attribute not to it, but our own ignorance, the small relish and insight we have thereinto. For 'tis of those who are thus dispos'd to bear respect to Scripture, that is to be understood what Origen says: *Si vides aliquando legi scripturam in auribus tuis, interim hanc primam scias te suscepisse utilitatem, quod solo auditu, velut precatione quadam, noxiarum virtutum quate obsident virtus depellitur.* If the sound of Scripture's words sometimes strikes your ears, know that the first benefit you thence receive, is, that the bare hearing the words supplies the place of Prayer, which drives away far from you those adverse powers which assault

assault you: As also what St. Chrysostom says in his third Homily of Lazarus, *Quid si non intelligamus quæ continentur in Sacris Literis maxime quidem etiamsi non intelligas illic recondita, tamen ex ipsa lectione multa nascitur Sanctitas.* Though you understand not what is contain'd in Scripture, yet the very reading of it does imprint in your mind many effects of Grace and Sanctity.

§. 22. We ought then always to bear in mind, that other Sciences have their times apart, and that we may lay them aside when we shall have learnt what's sufficient: But the study of Christian morality, which we ought to learn out of Scripture and other Books writ by Holy Men, must never be laid aside; it must last as long as our lives, nor shall we ever be able to say that we are sufficiently skill'd therein. For it is not enough to know these Truths speculatively, and to keep them laid up in some corner of our memory, they ought to be fresh and ready there, so that they forthwith offer and present themselves, when there is any question of putting them in practice. But this cannot be done except we have a continual care to renew them, and endeavour to imprint them not only in our memories, but also in our very hearts.

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